The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.
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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church . . . . . . 8 “
4 P. M. on Fridays.
In Church of The Annunciation . . 8½ “ and 4 “
In Church of The Holy Communion . 8 and 6 “
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P. M.
In Church of The Holy Apostles . . 9 “
In Grace Church Brooklyn Heights,. 9 “ and 4 “

Calendar for January.

6. The Epiphany, or The Manifestation of Christ to the Gentiles.
13. First Sunday after The Epiphany.
20. Second “ “ “ “
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called—The Purification of St. Mary the Virgin.
3. Sexagesima Sunday—Second Sunday before Lent.
10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of Lent, commonly called Ash-Wednesday. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20. Ember Day.
22. Ember Day.
23. Ember Day.
24. Second Sunday in Lent. St. Matthias the Apostle.

Poetry.

From the Church of England Magazine.

The Epiphany.

A star shall come out of Jacob, and a sceptre shall rise out of Israel.—Num. xxiv. 17.

He comes! a star, serenely bright,
Is glitt'ring o'er the eastern sky,
And prostrate monarchs now delight
To hail the Incarnate Deity:
And spicy gifts and odours bring,
In tribute to the new-born King.

Comes He a Saviour, to restore
The fallen pomp of Judah's line,
To fold the sheep now scatter'd o'er
The verdant hills of Palestine,
Without a shepherd, guide, or friend,
Their wand'ring footsteps to attend?

Comes He a Prince, with pealing tone
Of trumpet note, or martial strain,
To sit on David's royal throne,
Or break the oppressor's galling chain?
On this terrestrial orb to dwell,
And reign supreme o'er Israel?

No! with the oxen of the stall,
On a rude manger's humble bed,
The Maker, Saviour, King of all,
Meekly reclined His infant head;
But winged heralds, not of earth,
Proclaim the great Redeemer's birth.

He comes the warring blades to sheathe,
To dry the mourner's gushing tear,
To free the souls still bound beneath
Satan's untam'd dominion here,
He comes! bid strife and conflict cease,
The everlasting Prince of Peace!

Arise! thou Sun of Righteousness,
And beam on many a wayward heart,
Till inward foes no more oppress,
Till doubt, and fear, and grief depart;
And all adore thy wondrous love,
In realms of endless bliss above.

T. G. N.

Selected Matter.

(From the Church Review.)

Puritanism.

English Puritanism, in its position and pretensions, is no new thing. All new sects in the Church, all reformers everywhere—and their number is infinite, and their devices numberless—spring from the supposed or pretended promulgation of some new and better way, each claiming to be the quintessence, or perfection itself, until some new operator appears upon the stage. The early sects in the Church were, in these respects not different from the English Puritans. And the first four centuries of the Church, while its discipline was mild, more so than ever since perhaps, were prolific of sects and schisms. During this period, they multiplied almost beyond conception. More than thirty have been enumerated, and their history has come down to us. Of how many the very names have utterly perished, we know not. Of these primitive sects, each one had many sub-divisions and off-shoots, and of the Gnostics alone, it is said, upon the authority of Eusebius, Irenæus, and Sozomen, they were divided into more than fifty sects, the most considerable of which were the Marcionites and Manichæans. Each of these fifty sects could boast of its bishops and congregations, of its doctors and martyrs, at the hands of pagan emperors and governors. For in these early ages in the history of the Church, neither her children, or those who departed from her fold, either as mere schismatics, or even as heretics, suffered martyrdom at the hands of each other. These Gnostics extended themselves into almost every remote province of the Roman empire, and finally established themselves in the very heart of the mistress of cities, the metropolis and emporium of the world.—Their number alone must have almost equalled that of the whole Catholic* or orthodox church of that day, and they continued flourishing through more than two centuries.

Now when it is remembered that each of these sects, schisms, or heresies, claimed to be wiser, and purer, and better than the Church; that each one in turn, which departed from these primitive sects, claimed to be wiser, and purer, and better than its predecessor, it is not strange that we should find among them all, in principle, and often in terms, the exact counterpart of the English Puritans. To such an extent is this true, that we have but to change the name, *et de te fabula narratur;* and in one case, even the *name* is identical. We may be allowed to describe some few whose characteristics are most decidedly Puritan.

The Priscillianists of the fourth century, who seem to have been a kind of Unitarian Gnostics, practised great severity and austerities upon themselves, and pretended to great light and purity. Their founder, according to Dr. Gregory's Church History, (vol. 1, p. 210) “whatever might be the professed purity of his faith, was deficient in every amiable quality of the human heart.” In that respect, certainly, if in no other, he resembled Cromwell, Pym, Praise-God-Barebones, and many other of the English Puritans.

Audaeus, too, in the fourth century, a kind of semi-Arian, who united with Aetius and Jovinian, seems to have been in many respects, a Puritan. He manifested great abhorrence of clerical depravity; held there was no distinction between bishops and presbyters; and condemned with severity, not only prayers for the dead, and the celibacy of the clergy, but many of the established rites of the Church. Whether he was himself either a bishop or a priest, does not distinctly appear; or whether his own chastity was pre-eminent, or the contrary, is not written. And how far his abhorrence for prayers for the dead, might result from the love of contradiction, or of vain glory, in an assumed improvement of the doctrines of the Church; or how far his disgust at the established formularies of the Catholic Church, was the offspring of his own eminent gifts, is not told us. We cannot, therefore, affirm with the fullest confidence, how far the parallel holds between his followers and the English Puritans Enough, however, appears to justify the belief, thatthe similarity approached very nearly to identity.

The Arians, during this century, almost literally overran the Church, especially in the East, and numbered among their adherents many of the emperors. Their own divisions and sub-divisions became almost innumerable, and they continued to flourish for many centuries, and are perhaps not wholly extinct at the present day, among the descendants of the Puritans, either in Great Britain or America. But in comparison with their former state, they are as the small dust of the balance or the drop of the bucket to the ocean. It is said at one time, that St. Athanasius, Bishop of Alexandria, was the only bishop in the Eastern Church, not tinctured with some shade of Arianism in doctrine. And each one of those Arian divines professed a purer faith than Athanasius; but that faith is now scattered to the winds of heaven, and the creed of Athanasius is the acknowledged creed of the Catholic church, both in the East, and the West.

Many of the eccentricities and excesses of the ancient Mystics will be found among the early Puritans. The doctrines of this sect were, briefly, the assuming a degree of sanctity and perfection above the range of vulgar minds, and an affectation of peculiar elevation of the soul, by rejecting the innocent gratification of sense. They practised great austerities and professed great purity. It is questioned by many historians, whether their professions were anything more than mere pretension. Indeed, all experience shows, that those sects which have professed to elevate their moral purity above the common standard of devout life, and who have practised in public the most severe and often disgusting austerities, have in the confidence of their own intimate communion, and among the initiated, in just about the same proportion as in public they affected greater sanctity and purity, given the loose rein to the most abandoned passion and licentiousness. It seems to be a trait in humanity, that in proportion as men practise such an uncalled for austerity at one time, they seem to themselves, by a kind of work of supererogation, to purchase the right to future indulgence.

The excesses of the English Puritans in this direction, are too well known to require recapitulation. They carried extremes so far, that it is impossible to believe it was anything more than affectation. Says Southey, in his Book of the Church,—“Instances occurred, where they were strong enough, of their thrusting the clergy out of their own churches, *if they wore the surplice,* and taking away the bread from the Communion table, *because it was in the wafer form! Some fanatics spit in the face of their old acquaintance* to testify their utter abhorrence of conformity. There were refractory clergy, who refused to baptize by any names which were not to be found in Scripture; and as one folly leads to another, the Scripture names were laid aside, for such significant appellations as Deliverance, Discipline, Charity, From-Above, More-Trial, More-Fruit, Joy-Again, Earth, Dust, Ashes, Kill-Sin, Faith, Patience, and Fight-the-good-fight-of-faith!” It will be difficult to convince sober, sound minded and disinterested men, that all this, and much more of the same sort, did not proceed from mere affectation and obstinacy. In these respects they closely resembled many of the sects of the ancient Mystics.

The followers of Novatus, a presbyter of Carthage, and who, according to Eusebius, secretly and surreptitiously obtained consecration to the Episcopate, at the hand of the most ignorant of the remote country bishops, were not only Puritans by profession, but in name also. This Novatus put forth the most outrageous pretensions to purity in the outset, one of his cardinal doctrines being, that all sin after baptism was the sin against the Holy Spirit, which hath forgiveness, neither in this life, or in that which is to come. From this we may infer the general scope of his own pretensions, and those of his followers. For one sin man was eternally lost. And yet this claim to supereminent piety, was substantially the profession of the English Puritans, as it is of their modern representatives. The declaration of Baptist W. Noel, that the great body of the English clergy are unconverted men, that is, all who are not of his own caliber, is not unlike the spirit of Novatus. And yet this Novatus, having first disclaimed with an oath, any desire for the Episcopate, surreptitiously obtained consecration at the hands of three bishops in Italy. “In the smallest part of Italy, by some fictitious plea, to impose upon these bishops, men altogether ignorant and simple, in discussing the artifices and villainy of the wicked, at the hour, when heated with wine and surfeiting, they forced them to confer the Episcopate upon him.”† His followers from being above sin, fell into a degree of licentiousness too horrid to name.

The Donatists we refer to, in illustration of the same general fact, that all the ancient sectaries were essentially in principle and practice, Puritans, if it were not that the Donatists were, in every respect, so infinitely superior to the English Puritans. They were in fact mere schismatics, and in many respects, the most remarkable, which the history of the Church affords. They were the great majority of the African Church, purely sound in doctrine, and followed in all respects, the order of the Catholic Church. The schism arose from the fact of the consecration of Cæcilianus, Bishop of Carthage, without consulting the bishops of Numidia, who being of the province, were entitled to be consulted, by courtesy, if nothing more. These bishops cited Cæcilianus before a Council of seventy bishops, where he was formally deposed, and his own deacon promoted to his see. Notwithstanding this, the emperor appointed this controversy to be heard by the Bishop of Rome and three others, whose decision was favorable to the deposed bishop, and he was reinstated. But the disaffected bishops, headed by Donatus, still resisted, which led to the Council of Arles, at which two hundred bishops attended, and the Bishop of London among the number, which shows the respect paid the English Church, at this early day, and the perfection of their organization, long before the irruption of the alleged errors of the Church of Rome. The Donatists were again condemned, but still resisted. Constantine and his successors endeavored to exterminate them by severity, and to reclaim them by clemency, but in vain; for many centuries they continued numerous, but confined to Africa, retaining in substance the order and doctrine of the Catholic Church, but finally split into sects, each new sect making clamorous pretensions to have within its own borders, “THE ONLY TRUE CHURCH OF CHRIST,” and thus miserably perished. In these latter incidents, it is perhaps not difficult to perceive some similarity to the present and prospective history of New England Puritanism.

And why indeed is it, that with such unanswerable refutation of its truth on almost every page of the early history of the Church, it should be continued to be thus perseveringly and obstinately affirmed, that the English Puritans were, or that their descendants are, a peculiar race of men, we profess ourselves at a loss to comprehend. And why, when they reflect upon their origin and past history, no less than upon their present condition, they should hope to escape the fate of all those who, like Theudas, have in the Church, or rather out of it, boasted themselves to be somebody, but finally, with their followers, have been scattered and brought to nought, is, in our apprehension, the extreme of hardihood and presumption.

It may be that they have so long been accustomed to hear their own praises sung, and their own sufferings commiserated, that they believe themselves to be what they have so long been represented, in periodical publications, on Fourth of July festivals, and at other gatherings. But it ought to be known and remembered that the Puritans were begotten in rebellion, and while in England were nursed in sturdy resistance to all lawful authority. There may be some hope that the Methodists, whose doctrines and polity are essentially orthodox, will return into the Church, as year by year great numbers of them do. But we dare not anticipate this from the Puritans.—Before that last prayer of the Saviour shall be fulfilled, “that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;” before this great consummation of the perfect unity of the disciples of Immanuel, we fear that these moderns must suffer the fate of their numerous prototypes. We have little hope of reclaiming them as a body. Solitary instances occur, like angels visits, of the more cultivated, gentle and yielding, among them, returning into the Church After the fullest conviction of the utter futility of attempting to reconcile either their doctrine or order, such as it is, with Scripture, reason or history, they have as consistent, truth-abiding men, sought rest in the Church. It has been only by excluding (*de industria*) every vestige of early Church history from their schools, from the highest to the lowest, that they have continued to maintain their ground. Half their College graduates, and many of their educated ministers, know nothing of Eusebius, the only authentic record of the history of the Church for more than two centuries, next following the Acts of the Apostles, except what they have seen in Paley's evidences. And those who desire to look farther, only learn, by an epitome of the Fathers, made to hand by some modern D.D. wherein the truth is glossed over or excluded, that there is no importance in, and no reliance upon, the history of the Church in primitive times. They are told substantially, that the true Church was discovered or established at the Reformation by Luther and Calvin and still further purified and perfected by John Knox and the English Puritans!

Yet what should we think of that lawyer who should profess himself seriously anxious to acquire a thorough and intimate knowledge of the entire polity of the Roman State, and who should at the same time confine his study to the Twelve Tables, or to the Institutes and novels of Justinian, utterly rejecting all history of the contemporaneous and subsequent exposition of the Twelve Tables, as well as the code and the pandects, and all commentary upon them, under the apprehension that he might forsooth be imposed upon by something spurious. He might justly urge, no doubt, that some portion of the ancient writings, both sacred and profane, which have come down to our day, are open to great suspicion, as to their perfect genuineness. Would it therefore be wise to refuse to read Cicero, and Livy, and Tacitus, Sallust and Theodosius and Tribonian and his associates, or the annual and perpetual edicts of the Prætors, or the rescripts of the Emperors, and the scores of commentators in later days, upon the CORPUS JURIS CIVILIS? These men do not apply such absurd reasoning to any other subject but theology. A Puritan lawyer is told in the outset, that he must become familiar with all contemporaneous exposition, if he would obtain certain and reliable information in regard to the object and intention of ancient statutes, or customary laws; and that, for this purpose, the mere verbal knowledge of the text of ancient laws is wholly inadequate He is told that in the expositions of all civil statutes, TRADITION is first, midst, and last, the alpha and omega. And after thus getting some insight into the intricacies and labyrinths of the common and civil LAW, it is not singular that, applying the same method of reasoning to ecclesiastical polity, a large portion of those Puritans, who, year by year, conform to the church, are members of the legal profession. And of those who are not lawyers, the far larger portion are sober, devout, well-informed and unambitious men and women, such as are more careful to be devout and humble followers of Christ, than to display their own special gifts, or to figure as committee men and women of visible societies. For, be it remembered, if the Church is INVISIBLE, they take good care that these societies shall be VISIBLE, and AUDIBLE, and POTENTIAL.

Hence the great effort among these men to impress upon all their congregations, two prominent ideas in regard to the Church,—1st That there is no necessity, no certainty, and no safety in going back beyond the time of Luther; 2ly—That there is not, and cannot exist, any deep, thorough and earnest spirit of devotion without the limits of their own charmed circle, and that especially is this true of the Church.

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*In the 10th book and 5th chapter of Eusebius' History, we have copies of the imperial and proconsular decrees for restoring “to the Catholic Church of the Christians,” property taken from them during the former persecutions.—From the use of the word here, it appears that the term Catholic Church, included all that portion of the Christians which professed to adhere to the original organization, and were consequently at unity among themselves. But those who seceded from the original organization, on account of their alleged departure from the true faith, were denominated *schisms* at least. If they erred in doctrine, *heresies;* and when they professed to follow *some one name* in opposition to the Church, they were denominated *sects.* In the Emperor Constantine's ordinance referring the controversy as to Cæcilianus the Bishop of Carthage, to the Bishop of Rome and certain coadjutors, and in his Epistle calling the Council of Arles, in regard to the same controversy, which finally resulted in the schism of the Donatists, the word Catholic is used in the same sense.

In Constantine's letter to the Bishop of Carthage, granting money to the African Churches, the objects of the gratuity are denominated, “the ministers of the legitimate and most holy Catholic religion.” In the same epistle, the proconsul is especially cautioned against the influence of certain African Puritans, who are described as “men of no settled mind, who wish to divert the people from the most holy Catholic church, by a certain pernicious adulteration.” Eusebius speaks too, of the Catholic clergy, and of the Catholic writings, meaning canonical Scriptures, as we use that expression. The Epistles of St. James, St. Peter, and St. John, in the original Greek, are called Catholic epistles. So that the word Catholic signifies *canonical, orthodox,* and *universal* or *primitive,* as opposed to irregular, *heretical, partial,* and *modern or new light.*

†Eusebius, Book 6, chapter 43, p. 264. American edition, 1842.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XVI.—A UNITY IMPOSSIBLE.

As I looked, with dismay and sorrow, on the *membra disjecta* of Presbyterianism, lying around me in wild disorder, like the broken columns of some tower, that had been rent and scattered by the bolts of an angry sky; and particularly as I gazed on the torn and withering limbs of the venerable tree, under which my fathers worshipped two centuries ago, now riven, and thrown over the land, as by the visitation of some mighty wind from heaven; if the question had been put to me, Can these broken columns rise again into their tower, and can these shattered branches, “very many and very dry,” be gathered again into their ancient tree? I must have answered, with the prophet over the bones of the valley, “O Lord God, thou knowest!” Still I believed that a day was yet to come, when there should be a noise, and a shaking, and a restoration of the branches to their tree. In my whole life, not a pulse of my heart ever beat in sympathy with those now numerous Presbyterians, who regard it as a matter of gratulation “rather than of regret, that such differences exist in the Christian world.” I could never have been brought to think that it was either the intention or the proper results of Christianity, so to alienate and sunder the members of the body. I held it to be a libel on the dignity of our religion, that without a centre or a mouth-piece, or a church, to regulate such matters, it should be so vastly accommodating as ever and anon to change its hues with the different varieties of mind on which it might happen to alight, like the chameleon, which assumes the various complexion of the objects over which it passes. These varying forms and creeds, which to the eyes of many of my brethren were like the variegated plumes and banners of the different regiments of an army banded together under One Great Captain, were to me like the hectic hues of autumn, the result, not of vigor, but of decay, the harbinger, not of a mellow sunshine ripening the fields into a golden harvest, but of a cheerless winter arresting the circulation of nature, and killing the life of all that was green upon the earth. And there was a time, and in the preceding chapter I have given the day and the hour, when Presbyterians had themselves no other thought. Nobly did they make answer to the first Congregationalists, that they offered the plea of conscience as a plea for schism. They never undervalued unity, nor spoke of it in so *sour* a tone, until unity, like the vine, binding its grapes joyfully together in its branches, grew up *beyond their reach;* just as Melancthon and Calvin, and Grotius and Le Clerc, and the Synod of Dort, entertained a veneration for the ancient Episcopacy, and their children never thought the least slight of it, until they perceived that it was irrecoverably gone, and that they must cast about them for a new foundation.

I know the “philosophical” objections to the resurrection of the flesh; how can the elements that now compose this body, when drifted and driven in a thousand combinations through the world, be ever brought back, and restored to the unity and identity in which they now exist? And we answer, that it is to be the crowning miracle of omnipotence, with which the affairs of earth shall be wound up; that with men it is impossible, but with God nothing is impossible. The objection to the restoration of Unity in the Body of Christ is the same; how can the elements of thought, drifting and driving wildly in a thousand combinations through the world, ever be recovered, and remoulded into the beauty and harmony of One Body, feeling the same life, thinking the same thought, moving with the same will, and happy in the same affection? To which I always felt there was the answer, Why should it be thought a thing incredible with *us* that God should restore us Unity? Perhaps, like the resurrection, it is to be the crowning beauty of the fullness of the times of grace, “that the world may believe,” But whether or not the elements that go to form the body, acquire a mysterious affinity for each other, that shall one day re-unite them, it is certain that the elements of the Body of Christ on earth have that affinity and fondness and will draw together, so soon as “that which letteth” *the force* that keeps them so unnaturally apart, be it the pride of private judgment, or be it the dark influence of Evil hovering over a time—“shall be taken out of the way.” The power of God is equal to His goodness. His goodness has promised it; his power shall perform it; “and there shall be One fold, as there is but One Shepherd.”

But, as we believe in the resurrection of the body, chiefly because Christ is risen from the dead, and become the first-fruits of them that slept, so, while yet a Presbyterian, I believed in the future unity of the Church, because the Church in her first-fruits had, long ago, been visibly One upon earth I had but to look through the dust of recent creeds, and beyond the ruins and fragments of sectarianism piled around me, back to a period of glorious memory, when the smallest beginning of “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,” was arrested by the burning admonition, “*Is Christ divided?*” Yes, there was a time, and it lasted through many a good man's life, when Asiatic, European, African, and Islander, the white man, the red man, and the Negro, the Greek and the Barbarian, the Jew and the Scythian, the bond and the free, were in one communion and brotherhood, and this, too, not in an age friendly, like the present, to coalescence and coalition, but presenting formidable barriers of language, country, clime, government, education, tastes, and manners, and a thousand influences, social and political, to keep the Christians in the different nations irreconcileably apart. I had but to look back to happier days, when the smallest schism was frowned out of the pale of Christianity, as unworthy to exist within it; the glorious days, when a question so unimportant as *the time* of keeping Easter, brought holy Bishops out of Asia, over many a league of sea and land, to consult their brethren in Europe; when, at every step of their long journey, the sword of persecution gleamed in the sun by day, and the beacon-fires of the martyrs burned on the hills by night—all from the simple heavenly motive of producing concert in the *time,* as well as consent (which was universal already) in the *fact,* of the observance of Easter: glorious days, when such questions, only because they might possibly have a remote bearing upon Christian unity, were matter of painful and prolonged anxiety throughout the Christian Church. How sublime is this spectacle! How perfectly identified with the birth of Christianity this doctrine of visible unity! Nations just emerging from the isolation and selfishness and warring of heathenism, grasping the mighty conception of universality and unity! These men, who made the journey out of Asia into Italy were born in the days of the Apostles. Was not the same spectacle exhibited when dissensions about circumcision, and other such matters, arose among the Apostles themselves, and Apostles left their flocks in the wilderness, to “go up to Jerusalem,” and settle in holy synod a uniformity of practice? And was it not still the same, three hundred years after, when a like question, whether infants should be baptized chiefly or exclusively on the eighth day after birth, brought together a great council of Bishops in Egypt? Such was the sublime unity of the Church in the first few centuries—the faith settled—the Apostles' Creed the bond—the Episcopacy the symbol of Union—and the Church *One*—nothing to differ from each other in, throughout the body universal, but the exact *time* for commemorating the Lord's resurrection, and the precise day for receiving infants to His Baptism—questions important indeed to men who felt that touching Unity was “touching the apple of the eye,” but questions in themselves of mere hours and minutes.

How could I, *as a Presbyterian,* undervalue unity? *As a Presbyterian,* let me go back to the fourth century. I find Episcopacy now universal on the three continents. Presbyterianism was, but now is no more. Yet so wonderful a revolution as the entire overthrow of the supposed apostolic institution of Presbyterianism, and the supervening of Episcopacy on its ruins, did not tempt a solitary country, or province, or city, that we hear of, on the three continents, to produce a “schism in the body!” What therefore did the Presbyterian Church, planted on the supposition by the very apostles, said I, think *then* of Unity? Why, evidently, of such paramount importance, that apostolic Presbytery must be universally and unresistingly surrendered, rather than retain it in any church on earth, at the expense of Unity! *They* parted with Presbytery to purchase Unity; but our modern Presbyterians give Unity to the winds, to get back Presbytery! Advocates of the Presbytery, which horn of the dilemma will you choose? Either it is not true that Presbyterianism once existed, and was overthrown, or else the universal Church was pleased to see every Presbytery upon earth sunk into the sea, and supplanted by Prelacy, rather than behold celestial charity broken in the violation of Unity. The Church of the first century, according to your own showing, would not purchase tinsel at the price of gold—Presbytery at the expense of Unity! No, none but heretics would perpetrate schism in those days; Ebion, Arius, Pelagius, and others like them, and they alone, ventured to step out from the ark upon the wave, and exhibit the hideous phenomenon of *schism.* And it is to be observed again, that the “heresies” and “damnable heresies,” spoken of in the New Testament, as things then future, signify in the Greek, “*schisms*” and “*damnable schisms.*” And when, after six hundred years of Unity, Rome set up her peculiarities, and created breaches, by claiming a new authority, and proclaiming new terms of communion with her, all Christendom declared in an agony against the *novum et inauditum nefas,* and protested in thunders that echoed from the mountains of *Syria* to the hills of *Wales.* And, after Rome, there was no other schism to be noted, until the local individualism that contrived the Creed of Trent, contrived in the same century the creeds of Westminster, Augsburg, Geneva, Dort, and Heidelburg. If, then, the Church was one and undivided for so many centuries, so that the universal overthrow of Presbyterianism which Presbyters contend for could not shake a single province or city from its adherence to unity, surely it is now more likely that the “Christian world,” having suffered the endless mischiefs of sectarianism, may at some day afford to return to the creed and the order of the third century, and of five centuries together, when all were One. This then I took for granted; that even if Unity had never existed, still, as with God all things are possible, and since the Mediator prays for the result, this Unity might have been confidently hoped for; but that hope is converted into undoubted certainty by the fact that what hath been once may be again; the Church has once been One, the Church may be One once more. Nor is it half so likely that the unconverted world shall be converted, as that the converted world shall be united We know a window in heaven, which, if it should, in answer to our earnest prayers, be opened, will pour us out an influence that shall accomplish both results at once, and shall a second time baptize us all into One Body.”

Even, in that glorious day, when all shall be one again, will the Church be Presbyterian? For it seemed to me obvious, that whatever it *was* before, when the Church was One, it must be by-and by, when the Church shall be One again. *This* was the next question, and I approached it with no small misgiving. It was my solemn duty to seek the Church, that should give the fairest promise of harmonizing conflicting opinions, of satisfying the purposes of organization, of meeting with the concurrent approbation of all who profess and call themselves Christians. Shall the Church of the talked of millenium be Anabaptist? Shall it be so very spiritual, that sacraments and rites and priesthood shall be done away, and we shall be a universe of Quakers? Shall we all be Socinians? Shall all mankind be Mormons? These might be questions for others; but my own mind had already decided upon them; and the question for me now to entertain was simply this—Shall the Church, in that glorious future be *Presbyterian?* Am I upholding an impracticable theory that is to give place to one that cometh after it, and is to be preferred before it, because it was before it? This is a question entirely of order and of faith, or, as Presbyterians would say, of doctrine and of government.

As to the latter, it occurred to me with great force, that the Presbyter may become Episcopalian or Catholic, without the sacrifice of principle. He admits, and the conditions of his own ecclesiastical existence oblige him to admit, that the Episcopal Church is a Church of Christ; that her ministry is a valid ministry; that her sacraments are valid and lawful sacraments; that, in entering her communion, he will still be in the Church of Christ; and that every Presbyterian on earth might return to her bosom to-morrow, without the slightest misgiving as to the validity of her ordination, sacraments, and discipline.

One of Three Hundred.

[To be Continued.]

For the Churchman.

Mr. Editor,—I have just been looking at the Protestant Churchman, of October 6th. The reckless diregard of that paper for truth and honesty would be the more mortifying if it had anything like the respect and confidence of this Diocese, or our Church generally. Its wilful perseverance in the two falsehoods, that the Bishop of New-York was convicted by the unanimous verdict of his triers, and that the Report on his case of four of the Committee of the House of Bishops, was the act of that House,* is but a small part of the constantly accumulating evidence of its little regard for sound morals. In the above-mentioned number of October 6th, speaking of Dr. Whitehouse's resolutions in our last Diocesan Convention, it describes one of them as follows: “Also that in the event of the resignation” (Bishop Onderdonk's resigning, “as far as he has the power to do so, the jurisdiction of the diocese of New York,”) “the Church will unite in a petition for the release of the Bishop entirely from the sentence, *if such course can be taken with propriety, and a prospect of usefulness to the Church.*” The italicising is my own, and is applied to words which, or even words of like import, have no existence in the resolution, and which give it a turn entirely different from its plain meaning. The resolution is, that “in the event of a resignation being consummated, this convention will unite in an earnest petition to the House of Bishops that the said Rt. Rev. Bishop Onderdonk may be relieved from all disabilities, and restored to the full exercise of such clerical and episcopal functions as are allowed to a Bishop who has resigned his jurisdiction.” Here is nothing like the proviso, “If such a course can be taken with propriety, and a prospect of usefulness to the Church.” The doctor, as proved by his resolution, had no doubt on this subject. Indeed, so fully convinced was he, that if the Bishop would but resign his diocese, his restoration would be altogether a matter of “propriety, and with a prospect of usefulness to the Church,” that he would have the convention's petition an “*earnest*” one. The doubt of the propriety and usefulness of the measure was invented for him by The Protestant Churchman, and attributed to him in its accustomed disregard of truth, when an end is to be answered. Is it surprising that individuals and bodies having a decent regard for their religious and moral standing, should loathe the idea of having anything to do with the columns of such a paper?

Dr. Whitehouse's resolutions, by no means an unimportant appendage to the present history of the Diocese, are as follows:

“*Resolved,* That this Convention, in the name of the Church, here in council assembled, with solemn sense of the exigency, with deep solicitude for the removal of the disabilities under which we labor, in the surest and safest manner—and in due sympathy with the feelings of the suspended Bishop—does earnestly and affectionately beg the Rt. Rev. Bishop Onderdonk to resign—as far as he has the power so to do—the jurisdiction of the Diocese of New York, according to the provisions of Canon IV. of the General Convention of 1844.

“*Resolved,* That in the event of such resignation, this Convention will pay to the Rt. Rev. B. T. Onderdonk, from the Fund for the Support of the Episcopate, or from some other source hereafter to be provided, the sum of two thousand dollars per annum, payable quarterly, for the term of his natural life: and, in the event of his decease, with her survivorship, the sum of one thousand dollars, yearly, to the widow of the said Bishop Onderdonk, for the remainder of her natural life.

“*Resolved,* That while thus convinced that the said B. T. Onderdonk cannot resume Episcopal functions in this Diocese, with any prospect of usefulness to the Church or comfort to himself, this Convention, in the event of a resignation being consummated, will unite in an earnest petition to the House of Bishops that the said Rt. Rev. Bishop Onderdonk may be relieved from all disabilities, and restored to the full exercise of such clerical and Episcopal functions as are allowed to a Bishop who has resigned his jurisdiction.

“*Resolved,* That a Committee of ———— on the part of this Convention wait on the Rt. Rev. Bishop Onderdonk with these resolutions, and respectfully present them, with such statement of anxiety, feelings, and sufferings of the Church in this Diocese, as may give weight to their purport, and in some measure express the deep emotion of the Clergy and Laity.”

From the above it is obvious that the Rev. mover thinks,

1. That the diocese is not vacant, and Bishop Onderdonk is its diocesan, or he could have nothing to resign. The words, “as far as he has the power so to do,” do not imply a doubt whether he has jurisdiction—this would certainly have been otherwise expressed by a gentleman acquainted with the proprieties of language, and knowing how to express himself with accuracy: but a doubt whether, having jurisdiction, he can resign it; inasmuch as this would be an official act, from which he is, of course, debarred while suspended. This view, it is well known, has been taken by many among the wisest and most learned in questions of law.

2. That Bishop Onderdonk has an equitable claim upon the Episcopal Fund of the Diocese for his support through life. The second resolution must be understood as supposing the existence of the present claim, and merely promising that it shall not be forfeited by resignation. Otherwise, the resolution would be an effort to purchase the resignation—to bribe the Bishop into it. The Rev. Mover has a claim to being considered as acting independently of such a discreditable design, by much higher considerations than a knowledge of the Bishop's character, although I think I may say that this would have been amply sufficient.

3. That there is no moral impediment in the way of Bishop Onderdonk's restoration to the functions of the ministry and the episcopate. He does indeed express the opinion, that “the resumption of episcopal functions by the Right Rev. Bishop Onderdonk would be hazardous to the well-being and unity of the Church in this Diocese,”† and “that the said B. T. Onderdonk

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*The bad tempers and bad principles that have been manifested by Bishop Onderdonk's enemies, for his destruction, are mournful evidences of want of true piety and morals on the part of some who make extraordinary professions of them, and also of want of confidence in the righteousness of their cause; although the Providence and Grace of God, in the wise and merciful over-ruling which so often turns evil into subserviency to good, is thereby favorably affecting towards him the minds of considerate and honorable men.

I have just seen The Episcopal Recorder of October 20th, and the Protestant Churchman of October 27th. They both extract an article from The Christian Witness, in which the unscrupulous editor, speaking of the above-mentioned Report of four Bishops, says, that it “WAS ADOPTED BY THE HOUSE.” A more palpable falsehood can hardly be imagined; totally inexcusable too, for it has not the semblance of a foundation in the record, and has been, not long before, publicly and amply exposed, on occasion of the effort of Drs. Anthon and Hawks to palm it upon the Trustees of the Theological Seminary. Whether the editors of these papers will ever show the sincerity of their professions of piety and morality by acknowledging their sin, and telling their readers the truth, remains to be seen.

† This declaration in the preamble to the resolutions is, to be sure, rather clumsily expressed. It cannot mean, as the words would seem to indicate, that such resumption would be in itself attended with such evils; for then the third resolution would not have been proposed. It must mean resumption *as the Bishop of this Diocese.*

cannot resume episcopal functions in this Diocese, with any prospect of usefulness to the Church, or comfort to himself." Very obviously, however, he cannot cherish such opinions on the ground of the supposed moral unfitness of the Bishop; for this would be a disqualification for the functions for restoration to which he proposes an earnest petition from the Convention to the House of Bishops.

A Bishop who has resigned his jurisdiction is debarred by the Canon from being eligible to the Charge of a Diocese, and from having a seat in the House of Bishops; "but he may perform episcopal acts at the request of any Bishop of this Church having ecclesiastical jurisdiction, within the limits of his diocese."[*] I presume it will be granted that he may also perform all the ordinary functions of the Priesthood. Dr. Whitehouse would certainly not be willing that Bishop Onderdonk should be "restored to the full exercise of such clerical and episcopal functions," if he supposed that he had not a religious and moral character befitting a clergyman and a Bishop. His objection to the Bishop's resuming the exercise of his functions as *Diocesan of New York*, cannot therefore be founded on any objections to his religious and moral fitness: it is merely one of expediency and policy. His idea that such resumption "would be hazardous to the well-being and unity of the Church in this Diocese," and could not take place "with any prospect of usefulness to the Church or comfort to himself," (the Bishop,) is doubtless a very honest one. It has to do, however, with futurity, and with the good pleasure of the providence and grace of God, in the case of a man acknowledged to have religious and moral fitness for the most sacred duties of the episcopate and the priesthood. It were, perhaps, more accordant with the genuine dictates of faith and piety, of which justice and mercy are essential parts, to do what is right to such a man, and leave the consequences to himself and others, in the hands of that infinitely wise, powerful, and gracious God.

Besides: Dr. Whitehouse will hardly claim that his opinion in this matter is in accordance with that of the Diocese, when he reviews the action of its Convention for the last five years on the several points that have been raised therein involving the Diocese's principles, feelings, and wishes, touching its Bishop; considering, especially, that the parochial delegates during that time, have undoubtedly been generally appointed with a view to those principles, feelings, add wishes: and when he remembers that for reasons seeming good to himself, he abandoned all his resolutions, except that asking for the Bishop's resignation; and that that was lost by a vote thus recorded:—"Clergy—Ayes 30. Noes 98. Laity—Ayes 44, Noes 70. Divided 1."[†] It is said that a very few gentlemen voted No, because they differ from the General and Diocesan Conventions, and the great body of sensible men, by supposing that the Diocese is vacant, and therefore Bishop Onderdonk has nothing to resign. The majority, however, can well afford to give them up. It will not be materially affected thereby, in numbers or otherwise.

I would, in conclusion, express my great satisfaction that in thus publicly avowing his opinion that there is no moral impediment in the way of Bishop Onderdonk's restoration to clerical and episcopal functions, Dr. Whitehouse has cast to the winds the most unrighteous idea that the Bishop's plea of Not Guilty must be revoked, and the justice of the verdict acknowledged by him, before he can be in a fit position to have his suspension removed—an idea which can be the legitimate offspring of no other principle than that of *the infallibility of ecclesiastical councils*. And this is not the less gratifying, nor is the confidence which the Doctor's resolutions evince in his Bishop's religious and moral fitness for clerical and episcopal functions, nor his maintaining that Dr. Onderdonk is still Bishop of the Diocese, and entitled to support as such—points on which he undoubtedly agrees with the Diocese at large: nor, I say, are these things the less gratifying because manifested by one who is not generally understood to accord with his Bishop in theological and ecclesiastical views, or to be personally favorable to him.

H. P.

Correspondents of Religious Journals.

N. Y., Dec. 24th, 1849.

Rev. and Dear Bro.:—I received your note and the article enclosed. I have not yet made up my mind to offer it to the Churchman. But if I do, I shall accompany it with some remarks, in my own name, complaining of its severity of tone; and while I shall still think and speak of the author as a kind-hearted, Christian gentleman, I shall beg to know, why, being such, he can, *seemingly*, indulge in so much asperity. Is it not because he writes anonymously? Think for one moment. Would he have indulged in such phrases as the following:—"let our Bishops *unhorse* these riders"—"let them *shimeall* at once"—had he written under the consciousness that his *own name* must accompany what he wrote? And this suggests to my own mind, that it is high time, for the sake of peace, that the correspondents of religious papers should lay aside all disguise, and accompany their communications, each with his proper sign manual.

This masking themselves behind an assumed name, and scattering, as *some* do, "firebrands, arrows and death," and then quietly asking, "am I not in sport," ought to cease.

I do not mean thus to characterize the article before me. For I doubt not there is much truth, as there certainly is forciblenes in its strictures. But I must think that they are seasoned with needless asperity.

For the Churchman.

Mr. Editor:—I had written thus far, in reply to a note from a friend, enclosing me an article taken from "The Banner," and suggesting its publication when it occurred to me, that it might as well (if you so please) reach him through the columns of the Churchman, in connexion with the article in question. If it should accomplish nothing more than to move you, at my request, to look up, and insert Hooker's notable saying, concerning the greater value of three words spoken in love, more than of many pages of angry controversy, I trust it will not be altogether in vain that I obtrude myself upon the notice of your readers.

I remain, dear Sir, very truly yours,

M. P. Parks.

For the Banner of the Cross.

Domestic Missions.

Mr. Editor:—I have seen, of late, several articles in the Episcopal Recorder respecting the deficiency of funds in support of our Domestic Missions. The first writer chastises the Committee for employing more missionaries than they know they can support, and the latter attempts to account for this want of funds. The writer says, "It is an attempt to conduct Missions *as a Church*, when we are not at harmony in ourselves. But why are we not so? Evidently because every one makes himself a standard of doctrines, and distrusts all who oppose his views. The drift of the article is, that Low Churchmen, mistakenly called Evangelical Churchmen, know so well what they hold, and it is so important in itself, that things must be done in their own way, or they can do nothing. Shame on the presumption of such reasoning! We have seen enough of the idea that a man, to be Evangelical, has only to think and assert himself so; only to be more indifferent to his own Church than to any other; only to have a larger indulgence than others, because less discriminating and more complying. The writer says, these men cannot and and will not support our missions, *when they have doubts*. We say, then, let them *shimeall* at once. "What liberal donations," he says, "flow yearly from our Church into the treasuries of the American Tract, American Bible, and other kindred societies?" Yes, American, not Church Societies! Institutions taking the place of a Church and Ministry by agencies and workeys of their own! The boasts, certainly, some call them, the glories of the land! "There is," he says, "no disposition to hold back from these modes of doing good." All the more shame. Blush that any Churchman can pen, or any Church paper can publish such glorying in our shame! If any person will note it, he will find the doings of the Tract Society, and the Presbyterian S. S. Union more Jauded, and more space given to them and their work by some papers in our Church, than is accorded to the Church and all her institutions. These seem but borne with by her members and journals, never praised but when some work is done out of her. Is this treason, or is it Puseyism? What shall it be called? Where shall we locate our ministers who take agencies for these societies, and leave the service of the Church? It will hardly do to call them Romanizers. There is something of the faith and ministry of the Church in Rome, but the Church is not in these societies, nor her doctrine in any sense. Let these skimmers of charity, these travelling miners, tell where they belong, and where they intend to bring up at last. Let our Bishops unhorse these riders, and make them foot it awhile, and it will not be long before extremes would meet in a happy charity, and the obligations of the Church to her Lord and His servants, be discharged. It is *their doing*; the distrust and apathy complained of so much in the Church. They put a blind on the vision of many, and plant the seeds of *uncharity* in the hearts of more. They are merciless to a Church that is all mercy in her provisions. They turn their backs on the exercise of a ministry that is divine, and accept a ministry from A., B. and C., who have set themselves up to be somebody, and have grown to be so from the sufferance of an unthinking age. The Church appointed by Christ, to minister to men, with a commission to hold on, in her shining way, till He come, is fast being superseded by inventions of men, in the shape of societies, grown corpulent on her treasures, and beging to deride her pretensions. It is now great I, and little You. A pretty strife it will be for supremacy, if God permit the ways of many to prosper. What if we should drop these alliances, and become stay-at-home bodies; should consent to differ a little for the sake of differing less; should try to shine more in our own candle-stick, and let others, seeing by us, rejoice in the light, and add thereto of their own, till our differing and unequal beams should collect into a common sun within us, making our faces shine as did that of Moses, with the blessing of a genial and superior converse; what if we should do this, and more, which it is our duty to do; should begin to think that men who differ greatly from us, differ not in the "Unity of the Spirit," and that, therefore, there is a way of feeding on Truth, and loving it, which is not our way; that it is not the outward shape and expression we give to truth so much as the inward perception and digesting of the same, which so make it one with us that it is our life and joy? why, then, we might soon dismiss our counteractions, and combinations, and our appropriation of names, expressive that we assume to be better than others; they would say we are, if we were so; we should have a goodness and a soundness needing no propping of our own; but the one spirit of the body of Christ would bear us up, so that we could not sink, nor our light be hid.

For the Churchman.

Mariolatry.

Whom God wishes to confound, he previously gives over to delusion. Such is the sentiment, which, with irrepressible force, presents itself to my mind, in reading the details of the efforts of the Roman schism to bind the immaculate conception of the blessed Virgin, as an article of faith, upon its unhappy sons. It is not my present purpose to discuss that doctrine. I am not easily moved with what I read, any more than with what I hear, but within the compass of the last year, I have been forced, or thought myself forced, into a course of controversial reading, which has brought under review many passages, such that the Christian's heart should be cold in his coffin, before their perusal ceases to disturb his tranquillity. Although it be true, that "evil into the mind of man may come or go, so unapproved, and leave no stain behind" there are thoughts, to which a mind not wholly depraved, feels a species of self-abhorrence, in having permitted a momentary transit. Such are the thoughts which must present themselves to him who has perused certain pages in the theology of Peter Dens, a work used I believe, as a text-book regarding the confessional for priests in the Roman College of Maynooth; thoughts, to which I remember no parallel in the foulest records of heathenism, and with which I would not even for the repression of error, pollute my own or any other eye by the transcripture. The sentiments I entertain of the lines I am about to translate for your colums, are kindred to those I hold for the impurities of Peter Dens; but those lines do not seem to fall under the same law of exclusion, because they will shock rather than defile the mind, and may serve the same purpose as did the drunken helots to the Spartan children.

"I hesitate," [hæreo] says Bonarcius the Jesuit, in a Latin hymn,—[A Bonar. Amph. Hon. ad divam Hellerisem et puerum Jesum. lib. 3 c. ult.]—"meditating between the milk and the blood, between the delights of the breast and the side. And I say, (if by chance I turn my eyes upon the breasts) divine Mother, I demand the joys of thy breast; but I say, (if I then turn my eyes to the wounds)—O Jesus, I had rather the joys of thy side. I know a thing. I will lay hold, if I may, on the breasts with my right-hand; with my left on the wounds. I will mix the milk of the Mother with the blood of the Son. I cannot enjoy a nobler antidote. The wounds will restore the beggar defiled with ulcers. That shell alone can scrape away my plague. The breasts shall refresh the thirsty Ishmael, whom Sarah endures not, whom Hagar doth not nourish. Doth rage vomit its flames, and the Etna of lust smoke. I can suffocate them with blood, I can suffocate them with milk. Therefore, O Mother, and O Son, attend my prayers! I sue for milk—I am in love with blood. I desire both. O, when shall I drink milk from the breast and feed on the blood, and enjoy thy delights, O breast, and thine O side."

Although I am filling my own and the minds of your readers with horror, in the perusal of such prodigies of impiety, yet to exhibit the madness of such writers and the Church, may it be called so, which sustains them, let me translate one other passage from another blaspheming Jesuit. Francis de Mendoza, proposes to himself the problem, whether it is more advantageous to invoke the name of Jesus or of Mary, and replies,—[A Mend. in Viridario lib. 2. prob. 2.]—"I determine the whole matter, without circumlocution. I say: be it so; let the grace and authority of Christ be greater with God, than those of the Virgin. Yet, the Divine Virgin is sometimes more easily moved by our prayers than is Christ; therefore is the patronage of the Mother sometimes more available to us than that of the Son. Authority, reason, and experience are on the side of this opinion. In the Psaltery of Mary—though in this matter I report only through the eyes of others—the prayers and praises which throughout the hundred and fifty psalms, David offers to the Lord are transferred with shameless sacrilege to the Virgin.

Of that blessed personage, chosen as the medium through which the Word should be made flesh, far be it from any Christian to speak in other terms than are meet for the chosen handmaid of the Lord. But if we be worshippers of that jealous God, who will not give His glory to another; if the very foundations of Christianity are laid in an uncompromising hostility to the worship of the creature more than the creator; the present is not a period in which to combat the most flagitious tenets, in terms less stern than those which eighteen hundred years ago, broke the arm of pagan idolatry. For, has any language of pagan idolatry surpassed that which has been quoted in these extracts penned as if there had been raised up among Christians, a new Cybele? And from the embryo decrees respecting the immaculate conception, is it too rash to anticipate the renewed propagation by those yet calling themselves Christians, of like, for it is impossible to say more exceeding blasphemies?—They who have studied the books of prophecy have thence thought it probable that Anti-Christ will obtain a temporary triumph before his final destruction by the breath of the divine displeasure. In the Roman form of Anti-Christ, we have seen the natural reverence for the righteous dead developed into the practical adoration of the images of mortals on the altars of the living God—the spiritual presence of our Lord in his holy ordinance developed into the doctrine that our adorable master eat himself, body, soul and deity, on the night before his passion—the memorial of departed saints developed into their torture for an indefinite period of years—the necessity of faith's working by love into a treasury of indulgences from human merits mixed with our Lord's for every species of crime—the pious counsels of the ministers of Christ developed into the abominations of the confessional—the excision of impure members from the Church developed into massacres of St. Bartholomew, the fires of Smithfield, and the murderous atrocities of the inquisition—and now the honor due to her of whom Christ came according to the flesh developed into the revived Pelagianism that original sin is not a consequence of natural birth from sinful parents. With the doctrine of developement, all evidence of revelation is at an end.—Let us hope, that this is its last process, and this the last triumph which Anti-Christ is to gain in any part of the Christian world, and that internally torn by dissensions, Fransiscans against Dominicans, Jansenists against Jesuits, this is the last effort of papal Rome against that Catholic body of Christ against which we know the gates of hell shall never prevail.

H. M. M.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 5, 1850.

1850.

The commencement of another civil year and the correspondent change of date calls upon us to offer our readers the salutations of the season, and wish them all spiritual as well as temporal prosperity. Some of our respected contemporaries, in their desire to improve the time, have committed a slight mistake. They have spoken as if a new half century had commenced, whereas it is the last year of the *first half* that we have just entered upon. This may readily be demonstrated:—If forty-nine years make the first half century, then fifty-*one* must make the second half century. And as one half century is equal to another half century, so 49 must be equal to 51; i. e., to 49+2, which is impossible. It is not then too late for the grand semi-centennial anniversary, which may be more appropriately celebrated on the first of January, 1851, which will be the first day of the new half century. Many things may happen in the interim, which will give the celebration more interest.

If we reflect upon the many striking incidents which have marked the year just departed, we shall find much reason for thankfulness, and much room for serious reflection. From abroad, strange and sudden changes have ceased to be wonderful. The wisest politician has been baffled, who has essayed to predict the future. The profoundest thinker has been at fault, when seeking to subject to certain rules the wild and fluctuating counsels and resolves of the uprising nations of the European continent. After two years of sanguinary strife and popular disorder, the result is most unsatisfactory, as far as true liberty and good government are concerned.

France is nominally a republic, but the problem is at present not to be solved, how far the nation is attached to that system, and prepared to carry it out faithfully and wisely. The friends of a monarchy are still numerous and powerful; the admirers of Napoleon are yet willing to raise the cry of *Vive L'Empereur*, and behold in the nephew Louis the reflected image of his uncle's greatness. The Socialists on the other hand are busy in spreading their nefarious principles, and prepared to hoist the red banner of plunder and carnage, whenever a favorable opportunity shall offer itself. We do not think that the simplicity, self-abnegation, and frugality of a truly republican form of government are suited to the genius of the French people, though it of course has many able and sincere advocates; and if anarchy is averted, it to all appearance will be either by the restoration of the empire or the monarchy.

Germany remains a puzzle. The grand chimera of a central government, to be formed out of the fusion into one of the several powers into which that extensive territory is divided, has proved a complete failure. The assembly at Frankfort made itself ridiculous by the metaphysical abstractions, and dangerous by the wild theories, of those who composed it. The sounder portion of the body soon left it; those who remained were dispersed at the point of the bayonet, as the enemies of social order. That this character was not wholly undeserved, is proved by the conduct of many of those who have sought refuge in other lands. We have before us an extract from a Socialist German paper, conducted in London, which speaks of the necessity of an offensive and defensive alliance of all the revolutionary and republican governments for the destruction of the remaining monarchies of Europe, the pursuing their opponents (styled "Reactionaries,") even to the Chimborazo or the Himalaya for the purpose of *exterminating* them, and coolly predicts that "the revolutionary struggle now approaching will *cost a couple of millions of heads*." These, however, are mildly termed *scoundrels*, and it is therefore obvious that their lives are of no account. It is no wonder that these doctrines should cause horror in the minds of the rational and well-disposed, and induce them to prefer the defective systems under which they now live, to the sanguinary rule and atrocious maxims of these monsters in human form. Add to this the local attachments and national preferences of the inhabitants of the various States into which Germany is divided, and it is plain that these are not to be overthrown in a day nor a year, and that the idea of one great German nation cannot be realized for many a year, if indeed it ever can be. The project at present has dwindled down into a contest for selfish ends between Prussia and Austria, and the odds at present are in favor of the supremacy of the former, and in consequence the latter is said to be sorely displeased.

Her own vicissitudes have been singular. At one time her power seemed to be absolutely broken, and her rank lost as a first-rate power of Europe. The revolt in Hungary was crushed only by the aid of the colossal power of Russia; and the spirit of resistance is quelled for the time, but not quenched, in that heroic country, not a century ago the most faithful adherent of the House of Hapsburgh.

Her power in Italy is held by the same frail tenure, the stern domination of military force. This thraldom may be borne with for a time, but the first shot fired in a foreign war, will doubtless be the signal for a wide-spread and terrible insurrection. The rigor of the chains which press heavy upon the Lombards, has not been relaxed; the same oppressions are continued, the same abuses upheld; *vae victis* is the motto of the Austrian rulers, and the vanquished bow in submission while they silently gnaw their fetters, and bide their time in the spirit of hatred and vengeance.

Rome remains a puzzle. The Pope may have already returned, he may return to-morrow, or he may not return at all. France proclaims that the people must rule at Paris, but she is "the eldest daughter of the Catholic Church," and cannot think of their ruling at Rome. She maintains the temporal sovereignty of the Pope, and sends her armies to enforce obedience to his authority. They have driven out his opponents, and invite his return; but his Holiness is evidently unwilling to trust too implicitly his dutiful children and faithful soldiers. In return for their sacrifices, they are inclined to give him some slight lessons in the art of government, an art which is thoroughly understood by the President, Ministry, and Assembly of the French Republic; and this unspeakable kindness does not seem to be duly appreciated by the authorities of the Vatican. It seems to be suspected that a desire to out-manœuvre Austria lay at the bottom of this excessive zeal for the re-establishment of the Papal power, and thus its generous defenders are to be denied the privilege of restoring their spiritual Father to the seven-hilled city.

Such is the state of the continent in those countries which have been the scene of conflict and carnage during the past year, and it must be confessed that the hidden fires of discontent and rebellion still burn, and, though they may be repressed for the time by main force, cannot thus be extinguished. If a convulsion is to be averted, the principles of rational liberty and of sound government must be diligently studied, the abuses and corruptions engendered in the lapse of centuries must be searched out and reformed; the condition of the people be ameliorated by wise and gradual measures of relief; seeing that sudden and violent changes too often destroy existing institutions, but build up nothing in their place. Hence disorder and anarchy succeed; and often the stern rule of military despotism is readily welcomed, as the only means of deliverance from the violence of lawless and self-constituted dictators. Under the circumstances above stated we have no reason to lament the failure of the would-be revolutionists in the old world; there is no confidence to be placed in men who are destitute of regard for social obligations, and of a reverence for religious truth, and whose ideas of moral duties and of legal rights are drawn from the foul sources of French infidelity and German rationalism. Such were not the principles that guided the great and good men who led this country in safety through a seven years' war, and established its independence and its liberties on a sure, reasonable, and permanent basis. Nor has it been by acting on such maxims that it has attained to its present state of prosperity and power. The genius of Liberty whom they served was not clothed in the red garb of spoliation and slaughter; it trampled not on the rights of any class of the community; it held out no promises to proscription and extermination. They established the government of law, not of brute force; of representation, not of popular acclaim; of checks and balances, not of the wild and tumultuous fury of the untamed multitude. These principles are acquiesced in by the great mass of the nation; they are diligently carried out in practice; the infringement of them is censured and protested against by the wise and the virtuous of every political party and every shade of opinion. It is true that the people make the laws, but it is also true that the people cannot break them with impunity: they govern themselves, but they cannot constitutionally set law and order at defiance because they are sovereign. Whenever this has been attempted, the majesty of violated law and insulted justice has been signally vindicated, and the offenders have been duly dealt with as their transgressions deserved. If the reformers of Europe would enjoy the same privileges with our citizens they must first inspire the people with the same capacity for self-government, and the same strict regard for the principles of law, justice, and order. Until they can thus govern themselves the government of others is necessary, and the precept of the Apostle applies, "Let every soul be subject unto the higher powers."

While we have great cause for rejoicing in the general order and peacefulness which have characterized the past year, in our relations at home and with other nations, it is to be hoped that the representatives of the people will bear in mind that on them rests the vast responsibility of setting examples of enlightened patriotism, sound morality, and wise legislation to the rest of their fellow-citizens. If they would secure confidence and respect, party feeling must be kept in subordination to the welfare of the whole community; dignity and decorum must be preserved in their proceedings; the threat of disunion must be frowned down indignantly, and the very mention treated as an outrage against the constitution under which they derive their authority. Let us heartily join in the excellent prayer prescribed by our Church for those who greatly need it, and pray for those who seem unwilling to pray for themselves.

We are much pleased to learn that the Rev. Dr. Ogilby and his lady arrived in safety at Paris, on the 12th ultimo. The passage between this port and Havre was made in 20 days.

We have seen a letter from the Professor to a friend (written immediately upon his arrival), in which he says, "We had a very pleasant voyage, and the effect upon me was good. I am sure I could not have gained as much in so short a time in any other way, and I am now in a condition to improve with proper care and discreet exercise."

We are sure many hearts will beat with gladness at this intelligence, and that many prayers will ascend for the speedy recovery of our estimable brother.

To the Editor of the Churchman.

The report of the Rev. J. Gordon Maxwell's death, in the last Banner, was incorrect. Mr. M. has been very ill, and it was commonly reported that he was dead. A friend who was thus misled conveyed the intelligence to the Editor of the Banner, with all particulars, &c.

Frederick Ogilby,

Dec. 23, 1848. Editor of the Banner of the Cross.

Correspondence concerning the Views of the Bishop of Norwich (elect.)—The following has been sent us on a printed page from England, and as it reflects much credit on those who made the inquiry, and tends to clear the Bishop (elect) from the suspicions afloat, we deem it well worth an insertion:—

Some passages in the writings of Dr. Hinds, the Bishop-Elect of Norwich, had excited a suspicion, that, on some points deemed fundamental, his views were not in accordance with those defined by the Church.

The views thus apparently implied in his writings were,

1. That the Three Persons of the Holy Trinity were only three manifestations of God, and not three distinct Persons.

2. That it was God's choosing an individual man to be the residence and visible manifestation of the Divinity that caused our Lord to be called the Son of God, and not that He was such from everlasting with the Father, and became Man.

3. That the Manhood was not so taken into God in Him, that all that He spoke and acted and suffered as Man, can be truly termed the speeches and acts and sufferings of God.

A statement to this effect, together with certain passages from his writings, which appeared to justify such inferences, was laid before Dr. Hinds, in the earnest hope that he would disclaim the erroneous doctrines, and thus quiet the apprehensions which had been excited.

This gave rise to the following Correspondence, Dr. Hinds's portion of which he has kindly allowed to be laid before such as might have been disturbed by the alleged construction of his writings.

I.

"Athenæum, Oct. 25, 1849.

"My Dear——

"If I were conscious of teaching, or of holding tacitly, views at variance with those of our Church, on a doctrine of such vital importance as that of the Trinity, I could not honestly—I will not say take the office of Bishop—but remain in the Church's Communion. To officiate as one of its clergy (which I have been doing now, with some brief intervals, for nearly thirty years) would be, under such circumstances, to administer its rites, and to read its prayers and its formularies of faith, with a lie unto God in the heart. I cannot consent to discuss with you a paper which, if it has any meaning, means that you and those who have joined you in drawing it up, suspect that I may be acting thus. On no other ground can you doubt that I must repudiate the construction to which you think certain passages in my writings are liable, and the general inferences which, you allege, may by some be deduced from them.

"I have addressed you by name, your handwriting have recalled to me a time long past, when that name was familiar to me. * * * I shall be grieved, indeed, if, after so long a suspension of all intercourse between us, the occasion of renewing it should be one of controversy, and a disturbance of the Church's sacred peace. Believe me, prayer like that with which your letter concludes, is ever rising to my lips. The office to which I have been called makes me feel already, at every turn, how much I need counsels higher than my own to guide me, and strength other than that of man to support and nerve me for it.

Yours very sincerely,

S. Norwich (Elect)."

The Answer is subjoined.

II.

"London, Oct. 31, 1849.

"My Dear Lord,

* * * * "I can hardly thank you enough for your great kindness in replying as you have done to a communication which at best could not help seeming obtrusive, and which, I am conscious, was through hurry less careful and respectful in its wording than it should have been. But we are deeply grieved that you should understand it as imputing *conscious* holding or teaching of doctrines contrary to the Creeds. I am sure if we have so expressed ourselves, it was hurried and unintentional, and I deeply regret it. The case present to my mind was that of a person earnest for a particular view, and not perceiving that it, or his mode of stating it, contradicted, or would popularly seem to contradict, certain great truths, to which he was bound. And it was laid before your Lordship with the sincere hope that you would treat it as in substance you hsve done—that you would energetically disavow any such interpretation of your statements as would set them at variance with any part of the Church's confessions of Faith.

"And now, considering the deep anxiety which is felt by many on this subject, as on every thing which affects the dogmatical integrity of our Church, we trust that your Lordship will not forbid ns to make this your disavowal known, and so relieve others, as you have kindly relieved us. The first paragraph of your letter to me, or the substance of it, might well answer this purpose, would you kindly allow it to be so used. I should fear that without some open statement of the kind, your charity in replying to me as you have done will hardly be complete and effectual.

I beg leave to remain, &c.,

"The Lord Bishop of Norwich (Elect)."

This Letter was accompanied by a draft of a Statement which it was proposed to circulate, with Dr. Hinds's sanction.

His Lordship wrote in reply:—

III.

"Deanery, Carlisle, *Nov. 2d*, 1849.

"My Dear——

"Your intention, I am sure, is good, in sending me, together with an extract from my letter to you, a statement in reference to it, for my sanction of the circulation of the two together; but I must decline saying anything about any statement which includes exposition of doctrine, the wording of which is yours, and that of those who are associated with you in the application. It would be recognizing (under the circumstances in which you require it) a self-constituted authority for defining our faith; and this, I think, on reflection, you will allow that I ought not to do, and you ought not to ask me to do. You have a right to understand me, in my former letter, as disclaiming any construction put on any passage of my writings which would made it at variance with the formularies of the Church, and you have my permission to circulate that part of the letter which has conveyed this impression to you, or the whole of it; and also, if you think fit, what I am now writing. But I can have nothing to do with any statement expository of this or that doctrinal truth or error. I can only deal, in the question which you have raised, with the exposition of the Church's Creed, as it is authoritatively set forth in the language of its formularies; and in reference to this, what I have said has been said without qualification or reservation.

"There is one part of your statement which calls for some notice from me. It speaks of a contemplated opposition to my being confirmed. I should be distressed at any disturbance or discussion in the Church which such a procedure might create; but, as I am conscious of nothing which could justify it, I am, otherwise, quite indifferent about it.

Yours very truly,

S. Norwich (Elect)."

"Rev. ——"

It will be seen that his Lordship not only repudiates the inferences above mentioned, but considers the erroneous doctrines they involve as false and wrong,—and also as so obviously contrary to the Creeds of the Church, that no one can maintain them in the Church by mistake, or unconsciously.

After such a denial as this, so candid and so complete, the parties to whom it has been sent are desirous of declaring, that, however they might have wished that some of Dr. Hinds's writings were more clearly and guardedly expressed, they are fully satisfied that he does not hold the erroneous opinions referren to. And they feel that their most respectful thanks are due to him for the assurance which, in such Christian charity, he has given them, as well as their humble and earnest prayer for a full blessing on his Episcopate.

Foreign Intelligence.

The *Cambria* arrived at Boston on Saturday night last.

Nothing of any political consequence had occurred during the last two weeks.

Matters between Russia and Turkey had not been definitely arranged, as the former required that all the leading refugees should be compelled to quit Turkey. This, of course, would be necessary as a measure of precaution. The British fleet had left the Dardanelles, which shows that satisfactory assurances had been given as far as foreign powers are concerned.

The Pope had not yet returned to Rome, nor was it certain at what time he would re-enter it. The Treasury of the Government is said to be empty. The recent changes in the French ministry had rendered uncertain the movements of the Papal authorities.

France continues tranquil, and the new Ministry are on good terms with the President. Some Socialist journals had been seized, also a pamphlet of Ledru Rollin in defence of his conduct on the 13th of June.

The Queen Dowager died on the 2nd of December, and the funeral took place on the 13th.

An expedition is to be fitted out to go to Behring's Strait, and thence search for the missing ships of Sir John Franklin. Sir Edward Belcher is named as the expected commander.

From an elaborate and interesting, though somewhat severe, criticism in the Ecclesiastic for November, we copy the following extract, quoted from Mr. A. J. Stephen's edition of the Prayer Book, which he has undertaken to edit for the Ecclesiastical History Society, and of which he has published the first volume. Mr. Stephen says,—

"That the Book of Common Prayer should be printed without the slightest omissions or interpolations, the Universities of Oxford and Cambridge, and the Queen's printers have had for the avoiding of all disputes in time to come, peculiar privileges granted to them for the printing of that book; but they have violated the sacred trust reposed in them, and those bodies and printers cannot at the present moment produce a single edition which is in accordance with the Sealed Books.

"Respecting the edition of the Prayer Book printed at the Clarendon Press, Oxford, 1792, it has no Table of Contents. It begins with the Table of Proper Lessons, and ends with the Psalter. Almost every Rubric is either omitted or altered; only six of the sentences at Morning and Evening Prayer are given. Many of the alternative canticles and prayers are omitted, and the four prayers and thanksgivings which appear instead of the nineteen in the Sealed Books are printed as part of the Litany. In the Communion Service the Second Prayer for the Sovereign and the Second Exhortation are omitted, the office of Baptism and Matrimony, &c., are also omitted.

"In justice to the University of Cambridge it should be remarked that, in 1816, that University stereotyped an edition of the Book of Common Prayer, from which almost every indication of the Church's ancient practice of Daily Prayer was systematically suppressed, notwithstanding statute 13 and 14, Car. II., c. 4, s. 2, has expressly enacted that that office should form a part of the Book of Common Prayer, 'to the intent that every person within this realm may certainly know the manner how, and by whom, Bishops, Priests, and Deacons are and ought to be made, ordained, and consecrated.

"Table I applies to the 'Table of Contents,' from which it will be perceived how very much these tables of the 'privileged' publications differ from the Table of Contents in the Sealed Books, and it should be borne in mind that every deviation from the Table of Contents in the Sealed Books is illegal.

"Table II. applies to the order for Morning Prayer, which occupies in the Sealed Books sixteen pages, and it will be perceived that in so small a space of a text—Ed. Oxford, 1796 has 292 deviations from the text of the Sealed Books; 1848 has 385 ditto. Cambridge, 1816, has 401 ditto; 1847 has 320 ditto; King's Printers, 1821, has 244 ditto; Queen's Printers, 1848, has 357 ditto.—Total 1988."

That a genuine version of the Prayer Book *can* be produced, Mr. Masters has shewn in his admirable edition, which, so far as yet appears, is *perfect*, with the exception of a single comma, which we lately pointed out as omitted in the Catechism, and that, we understand, is inserted in some of the copies, but it fell out during the remainder, and has been put in by hand in the unsold copies. But mark the crowning absurdity of the existing state of things. *Legally*, Mr. Masters has infringed upon the privilege of the University and Queen's Printers, which exclusive privilege of printing the Prayer Book was granted in order to ensure and preserve the purity and integrity of the text; but *actually* Mr. Masters is not considered as interfering with them, for *he* alone printed the *genuine*, while *they* alone print a *spurious*, version. They abandon to all their only legal privilege of purity, and are jealous only for the monopoly of corruption. Thus the Royal literary mint is become the only place where you are quite sure of obtaining counterfeit coin!—*English Chvrchman.*

Diocese of Durham.—*The Choristers of the Cathedral Church of Durham.*—The sum of £17 a year is paid to the parents or guardians of every boy under twelve years of age, and £27 to those boys of twelve years or more. But the boys so promoted must be efficient and well conducted members of the choir, otherwise their promotion is deferred until they become so. Every other expense except the providing and washing of the surplices remains with their parents.

Some instrumental will be added to their vocal instruction. They are examined at the end of two years after their admission into the choir, and if then found inefficient are removed.

The Precentor, if resident, and if the Dean and Chapter require it, if not, some other minor Canon or other clergyman appointed by the Dean and Chapter, superintends their religious and moral education, and also examines into their general learning twice a year. If any boy desire to receive classical, or other more general instruction, at times not interfering with the hours set apart for the instruction and learning above mentioned, the Dean and Chapter advance £1 1s. a quarter in each instance towards the cost of such instruction, if it appear to the Dean and Chapter to be profitable, provided it be given by the Precentor or other superintending clergyman appointed by the Dean and Chapter, and provided an equal quarterly payment be advanced by the parents or guardians.

When a boy leaves the choir, on the breaking of his voice, and after constant good conduct the Dean and Chapter allow him £15 a year for two years, in case he go to their Grammar School, and remain there so long, and this is not withdrawn if he become a King's Scholar.

They allow the same sum, to be paid in three years, at the rate of £10 a year, in case he go to the Diocesan Training School, and remain there for the period of one, two, or three years.

They allow the same sum in case he be apprenticed to the organist of the Cathedral, or to any other music-master approved by the Dean and Chapter.

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[*] Canon iv., Section 4, General Convention 1844.

[†] The Laity vote by parishes.

If he be otherwise provided for to the satisfaction of the Dean and Chapter, he receives £20.

We are happy to say that the Rev. J. B. Dykes, who was on Tuesday appointed Precentor, is to have charge of the boys, and that the regulations having been adopted; will be instantly put in force. —*Durham Advertiser*.

We abstained last week from noticing a speech attributed to the Rev. HENRY CHRISTMAS, at a recent meeting for the abolition of the punishment of death, because we felt confident that he must have been misreported, and that he would promptly set himself right with the public. The following is extracted from the *Times* report:—

"The Rev. H. Christmas, of Sion College, in seconding the resolution, declared that there was no command in the Holy Scriptures to take a man and hang him up to a beam. The words so much relied on, 'Whoso sheddeth man's blood by man shall his blood be shed,' were a mere prediction. (Hear, hear,) He never heard that Cain was hanged. (Cheers and laughter.) When Moses killed an Egyptian, and hid him in the sand—after looking very carefelly about to see no policemen were there (laughter)—he committed a murder, but he was not hanged for it. In the same way Simeon and Levi committed a wholesale murder in cool blood: they were not hanged."

A few days after this was published, Mr. CHRISTMAS wrote to the *Times*, complaining of their comments (in a leading article), but not denying one syllable of the report of the speech. He says—"There was but a *very* small part of my address that was of an ironical character."

Seriously we do hope that the irreverence and vulgar buffoonery of this man—a PRIEST be it remembered—will be publicly rebuked by the Bishop of London. For the twentieth time, we protest against private warnings and rebukes for public offences. Mr. CHRISTMAS is, we believe, Librarian of Sion College, and one of the chief officers of the Ecclesiastical History Society. The London Clergy are wont to meet at Sion College to address and protest, as the case may be, with regard to measures which affect the Church. A prompt protest against their Librarian's ironical profanity would not lower them in the eyes of the public, or of Churchmen.—*Eng. Churchman.*

The argument in the GORHAM CASE was commenced before the Judicial Committee of the Privy Council on Tuesday, the 11th ult. There were present the Archbishops of Canterbury and York, the Bishop of London, the Marquis of Lansdowne, the Earl of Carlisle, Lord Campbell, Lord Langdale, Master of the Rolls, Mr. Baron Parke, Vice-Chancellor Knight Bruce, Dr. Lushington, Sir E. Ryan, and Mr. Pemberton Leigh. The three prelates and the two peers first named merely attend as Privy Councillors, but are not on the Committee. Lord Campbell is a Presbyterian, as we have before remarked, and it is somewhat singular to find him appointed to settle a question of doctrine for the Church of England. *Some* of the others, we believe, do belong to the Church. Mr. Turner and Dr. Bayford appear for Mr. Gorham, and Dr. Addams and Mr. Baddeley for the Bishop of Exeter. The first-named counsel occupied the attention of the Court on Tuesday and part of Wednesday; Dr. Bayford finished his on the day last mentioned, and Dr. Addams then commenced his reply. The argument was to be continued on the Friday following.

POPERY AT HOME.—*Popish National Synod for Ireland.* Last week's *Tablet* contains the following announcement, which, on account of its manner, as well as its matter, deserves to be given verbatim:—

"The Irish Bishops have just concluded their annual meeting in Dublin on the affairs of the Church in Ireland. We are delighted to be able to inform our readers that the proceedings were marked by the greatest unanimity. As a matter of course, the decision of the Holy See on the "Godless Colleges" was received with all imaginable respect, deference, and submission. With some variation in *degree*, we believe *all* the assembled Bishops were united in their determination to withold support from these anomalous institutions; and if a formal condemnation was not decreed, this decisive step was only delayed in order that it may be taken hereafter with more effect. The main resolutions adopted were, that in accordance with the well known wish of the Holy See, the meetings of the Bishops should in future be held synodically: that the first meeting of the National Synod shoud be held on Tuesday after the next summer meeting of the Maynooth Board: that all the business which was to have been discussed in the meeting just held should be adjourned to that Synod: and that preliminaries of the Synod should be arranged by the Archbishops, and by them communicated to their respective suffragans. Without pledging ourselves to verbal exactness, we believe the above is the substance of what has just taken place. Our readers will, we think, agree with us that the adoption of this resolution is the best day's work for the Church in Ireland that has been done in our time. It is the harbinger, we firmly believe, of great good to come: of increased unity and efficiency of operation among the rulers of the Church; and of incalculably augmented power to resist and defeat the assaults and encroachments upon the Church, of the World, the *State*, and the Devil.—[The italics of *State* is the *Tablet's* own.—*Toronto Church.—Ireland*]

Opening of the new Church upon the Island of Cape Clear.—This most interesting event, the fulfilment of many earnest desires, and the answer to many fervent prayers, took place on Monday last. For some time the attention of the Lord's servants has been drawn to the moral and spiritual condition of this Island, the extreme south western point of our country, and frequently has the Gospel of our Lord and Saviour Jesus Christ been preached to its inhabitants by faithful ministers of His word. The difficulties however of approach during a long period of the year, together with the circumstance of being prevented by authority from assembling a congregation in the only place affording sufficient accommodation, taught those who were anxious about souls, that in order to carry on their Master's work with any prospect of success, it would be necessary to erect a permanent place of worship and secure the residence of a Clergyman upon the Island. Thus, under the direction of the Lord's Spirit, obstacles and difficulties became the means of urging his servants forward, and his infinite mercy has crowned their labors with almost unhoped for success. The Rev. Edward Spring, whose zealous and faithful preaching in the Irish language has been the means of awakening many from the slumbers of ignorance, and turning them from wickedness to light, is now about to take up his residence upon this Island, to minister in Irish within the walls of a neat and solid edifice, erected (in a great measure through his instrumentality) by Christian liberality for the service of Almighty God. The position upon which the church stands (an imposing one near the centre of the island, and immediately over the south harbour) was most kindly granted by the proprietor, Sir W. W. Beecher, Bart., to whom as well as to Lady Beecher, a debt of deep gratitude is done for the cordial assistance throughout the whole work.

Notwithstanding the advanced season of the year, and the necessity of crossing ten miles of turbulent waters, many of the gentry from the surrounding mainland were present, including the following clergymen—the Ven. the Archdeacon of Ross, the Rev. James Freke, (Vicar of Clear,) the Rev. Edward Spring, the Rev. Charles Caulfield, the Rev. W. M. Crosthwaite, Rev. John Smyth, Rev. John Triphook, Rev. Thomas Moriarty, and Rev. Charles Donovan. The Archdeacon read from the Chancel the license of the Lord Bishop of the diocese for opening the church, after which the services were conducted partly in English and partly in Irish, in the following manner, as it was considered desirable that upon so solemn an occasion there should be a full display of the services of our beautiful Liturgy.

The morning praper was read in Irish by the Rev. Edward Spring, the Psalms and Lessons by the Rev. James Freke; the Litany, in Irish, by the Rev. W. M. Crosthwaite (formerly vicar of Clear); the Communion Service, in Irish, by the Rev. Thomas Moriarty; the Epistles, as also rubsequently the prayer for the whole Church Militant, by the Venerable the Archdeacon. After singing in Irish a portion of the 135th Psalm, the Rev. Thomas Moriarty delivered an impressive sermon, first in Irish and afterwards in English, lrom the concluding verses of St. Matthew's Gospel in which he alluded forcibly to the striking and interesting circumstances under which they were assembled to preach the faith once delivered to the saints, and to proclaim the same truth as it is in Jesus which had already in ages past been preached upon the same shores by St. Patrick and Kiern. The congregation amounted to upwards of 150, and the Irish portion joined most fervently in the responses of their own language. As yet it may be but the day of small things, but it is the Lord's doing, and is marvellous in our eyes.—*Cork Constitution in the Toronto "Church."*

New Publications.

HISTORY OF THE AFRICAN MISSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. By Mrs. E. F. Hening. New York—Standford & Swords, 1850, pp. 300.

The authoress is a member of this mission, and writes with a personal knowledge and a personal interest in many of the facts she relates. She has given an authentic and unpretending narrative, drawn in a great measure from the official reports to the Foreign Committee. There are interspersed affecting details of the deaths of several devoted servants of the Church, both men and women, who counted not their lives dear unto themselves, but gave themselves up freely to proclaim to the heathen the unsearchable riches of Christ, that they through the power of the Spirit might be added to His mystical body. The difficulties of the mission are candidly and clearly stated, and no attempt is made to exaggerate its success, or shed a fictitious splendor over the results of missionary enterprise. Africa presents undoubted claims upon the Church in America, and they have in some degree been acknowledged. We believe the receipts are adequate to meet its expenses under its present establishment, and that is some encouragement at least. But missionaries left to themselves, without a head appointed of Christ, must of necessity be placed under great disadvantages; and we trust that before long the mission at Cape Palmas will be established in full integrity, with the three orders of the Christian ministry complete and efficient. At present, however devoted the laborers of the Church may be in those regions, the absence of a Diocesan must insensibly make them Presbyterian, more or less, both in discipline and proceedings.

GABRIEL—A STORY OF WICHNOR WOOD by Mary Howitt, is a prettily told tale of the beginning of the 17th century, and is a very agreeable book for youth, both as to its incidents, characters and morality. It is published by Collins & Brother, New York.

THE SHAKESPEARE CALENDAR, OR 'WIT AND WISDOM FOR EVERY DAY IN THE YEAR.' Edited by William C. Richards. George P. Putnam, New York, 1850.

A collection of events, with appropriate texts from Shakspeare, many of which are remarkably felicitous. We must not be understood as warranting the historical accuracy of the volume, seeing that on the date January 5th, page 12, we find that Pope Leo abolished the use of images, whereas it was the Greek *emperor* Leo *the Armenian*. So August 30th, Henry V. excommunicated by Pope Paul; Henry VIII is meant.

PHYSICAL GEOGRAPHY by Mary Somerville. Second American from the Revised London Edition.—Philadelphia, Lea & Blanchard, pp. 540

The reputation of the authoress is so firmly established, that it is needless to say aught in recommendation of this book. It has been much improved by the aid of the second volume of Humboldts "Cosmos," with Colonel Sabine's notes, by the recent researches of Campbell and others in the Himalaya mountains, and by the discoveries of other recent travellers. The part relating to Geographical Botany and vegetable Physiology has been corrected by Sir William J. Hooker, of high distinction in that branch of science, and Captain Beechey of the British navy has revised several passages relating to Hydrography. In the American edition a Glossary has been supplied of scientific terms, which with some passages in the work itself (in brackets) were prepared by Dr. Ruschenberger. The volume is compactly and neatly printed, and well merits a diligent study.

MAHOMET AND HIS SUCCESSORS—by Washington Irving; in 2 volumes. Vol. 1., New York, Putnam. —Pp. 373.

This forms the 12th volume in the revised edition of Mr. Irving's works, and is a new publication. The author tells us in the preface that the design was formed by him many years since, when residing in Spain, of writing a series of articles illustrative of the domination of the Arabs there, to be introduced by a sketch of the founder of Islamism. Having abandoned this plan, the MS was prepared for Murray's Family Library in 1831, but was not published. It now sees the light, having been carefully revised, and diligent use has been made of the works of later writers, especially of those of Dr. Weil, the librarian of the University of Heidelberg. The author's aim has been "to digest into an easy, perspicuous and flowing narrative, the admitted facts concerning Mahomed, together with such legends and traditions as have been wrought into the whole system of Oriental literature;" and the execution has proved very able and profitable. In a small compass the life and career of the false prophet are distinctly narrated in a pure, unaffected, and graceful style, the leading facts are set forth with discrimination and clearness, and the interest is maintained to the last without flagging. The most unsatisfactory part of the work is that relating to the state of Christianity in Arabia at the time of Mahomet's appearance as the founder of a new religion. The list of sects on page 79 is given without regard to chronological order; large and small are mingled together: for aught that appears the heretics of the first century had equal influence with those of the sixth in their operation on the mind of Mahomet; and it is certainly impossible for the ordinary reader to make the distinction, which of them were in full vigor, and which had become extinct. Nor is the truth prominently put forth, that these heretical sects arose *in turn*, and were successively denounced and anathematized by the Catholic Church, which continued unharmed amid their pernicious doctrines. These doctrines moreover, are not set forth with strict accuracy in several instances.

The observations on the character and object of Mahomet are we think judicious and founded in truth. "The general tenor of his conduct up to the time of his flight from Mecca is that of an enthusiast acting under a species of mental delusion, deeply imbued with a conviction of his being a divine agent for religious reform: and there is something striking and sublime in the luminous path which his enthusiastic spirit struck out for itself through the bewildering maze of adverse faith and wild traditions; the pure and spiritual worship of the One True God, which he sought to substitute for the blind idolatry of his childhood." It is shown that he was naturally of an enthusiastic spirit, liable to fits of epilepsy, prone to excessive fasting and to solitude and meditation, and that thus he might be wound up to such a pitch of excitement as to really believe himself a divinely commisioned prophet. When he had gained strength—"He finds himself revered as a prophet, implicitly obeyed as a chief, and at the head of a powerful, growing, and warlike host of votaries. From this time worldly passions and worldly schemes too often gave the impulse to his actions, instead of that visionary enthusiasm, which, even if mistaken, threw a glow of piety on his earlier deeds. The old doctrines of forbearance, long suffering and resignation are suddenly dashed aside; he becomes vindictive towards those who have hitherto oppressed him, and ambitious of extended rule. His doctrines, precepts and conduct, become marked by contradiction, and his whole course is irregular and unsteady. His revelations henceforth, are so often opportune and fitted to particular emergencies, that we are led to doubt his sincerity, and that he is any longer under the same delusion concerning them* * * * * If we are far from considering Mahomet the gross and impious impostor that some have represented him, so also are we indisposed to give him credit for vast forecast, and for that deeply concerted scheme of universal conquest, which has been ascribed to him. He was, undoubtedly, a man of great genius and a suggestive imagination, but it appears to us that he was in a great degree the creature of impulse and excitement, and very much at the mercy of circumstances. His schemes grew out of his fortunes, and not his fortunes out of his schemes."

The Appendix contains a well digested and accurate compendium of the leading doctrines of the religious system established by this singular man.—The external appearance of the volume is correspondent to its internal merit.

A few copies of that delightful little work—"A Visit to Iona"—a portion of which lately appeared in our columns, may be found at the Church Depository, No. 20 John street. They are on sale to aid in the erection of a church on that interesting spot. We presume that they will soon find purchasers.

We have received the "Sailor's Magazine" for January, 1850—Littell's Living Age, No. 294—Reports for 1849 of the New York Bible and Common Prayer Book Society, and the New York P. E. Tract Society—St. Stephen's Chapel Report of the Mission for the Poor, by the Minister thereof, Rev. E. M. P. Wells—The Church Review, for January, 1850—Rev. Dr. Ogilby's Sermon on the Death of the late lamented Dr. J. Macdonald—and Dr. Hook's Sermon, "The Three Reformatious, with an Introduction by the Rev. Dr. Shelton, of Buffalo." We shall notice some of these next week.

Also—The Fifth Number of the beautiful edition, by Phillips, Sampson & Co., Boston, of Shakespeare's Dramas, which contains "Measure for Measure," and is embellished with a well executed portrait of Isabella. The excellence of this publication is fully preserved in this number.

MRS. BOSTWICK'S CONCERT.—A concert was given by this estimable lady and accomplished vocalist, at Niblo's new Concert Room, on Thursday evening the 27th ult., which was attended by a numerous and highly respectable auditory. Mrs. Bostwick was in fine voice, sang very delightfully, and was very warmly received. The song "Sweet Bird," with Mr. Kyles' delicious obligato flute accompaniment, was rapturously encored, and the demand was kindly and readily complied with. The Aria "*In quest 'ora*" was admirably performed, and there were symptoms of a wish for an *encore* of that also; but the demand was generally regarded as an unreasonable one, and was not pressed. In the other simpler songs, Mr. Bostwick also appeared to great advantage. Mr. Andrews, in the vocal department, rendered very efficient assistance. Mr. Hoffman, on the piano, earned a well deserved meed of applause for his taste and execution. Other artists of acknowledged reputation lent their valuable aid, and the entertainment afforded universal satisfaction.

CHARLES KING, Esq., the newly elected President of Columbia College, has received the well-merited compliment of the degree of LL. D. from the Trustees of Princeton College, New Jersey.

"DR. HUNTINGTON, late a clergyman of the Prot. Episcopal denomination in this city, made his submission to the faith a *few days ago, and sought admission by penance* to the Catholic Church."

We copy the above from the Freeman's Journal. The gentleman is a Doctor of *medicine*, not of divinity, the reputed author of Lady Alice, and also of the Tract entitled "The Sacrament of Repentance," so ably reviewed last week in our columns." That he should have made his submission to Rome under such circumstances, can occasion no surprise, nor that he should practically illustrate his own doctrine of *penance*. We may add, however, that he was canonically connected with the Diocese of South Carolina, and therefore not amenable to the ecclesiastical authority of this, as has been injuriously insinuated by those who know better.

WHAT IS ROMANISM?—We ask the attention of Churchmen to a series of tracts with the above title, advertised in this paper as for sale at No. 20 John-street.

Having had the copy some time in our possession, we can confidently recommend the series to our readers.

ERRATA.—In the sketch of the Rev. Mr. Pardee's Life—for "imbued," read, imbibed; before "his admission," insert, to Deacon's Orders; for "county," read, country; for "had filled," read, have filled; for "one other," read another.

To Correspondents.

"Contributor" shall appear in our next.

We fear that the effusion of "R. M. A.," in its present form, is too extended for our columns.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The Bishop of New Hampshire has kindly consented to continue in the performance of Episcopal Dvties for this Diocese, until the first of April next. He is expected to return to New York on the twentieth of February, to remain until the twenty-sixth of March for the purpose of administering the holy rite of Confirmation in a number of the parishes of this city and Brooklyn. On the Second Sunday in Lent, February 24, he will hold an Ordination in Christ Church, New York.

Mr. Robert F. Chute and Mr. William A. Maybin, A. B., have been admitted Candidates for Holy Orders in this Diocese.

Letters Dimissory from this Diocese have been granted to

The Rev. William A. Jenks, to the Diocese of Massachusetts, and to

The Rev. T. Jarvis Carter, to the Diocese of Ohio.

The Canonical Certificate of the election of the Rev. Henry Dana Ward as Rector of St. Jude's Church, New York, has been received by the Ecclesiastical authority of the Diocese, and been duly recorded.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On the 17th of December, Bishop DeLancey visited St. Stephen's Church, New Hartford. Prayers were read by the Rev. Messrs. Proal and Leeds of Utica, assisted by the Rev. Mr. Gregory of Utica, who read the lessons. The Bishop preached and confirmed *eight* persons. The confirmation preface was read by the Rector, the Rev. Mr. Benedict. Other clergy present, were the Rev. Mr. Baker of Paris Hill, and the Rev. Mr. Moody, Rector, and the Rev. Mr. Punderson, Associate Rector, of the Central New York Institute, New Hartford, whose scholars attended the services, as did also the Principal Teachers and scholars of the Female Family School of Lilac Grove, under charge of Miss Mary Proal.

On the 18th, services were held in St. Paul's Church, Paris Hill. Prayers were read by the Rev. Mr. Benedict of New Hartford, assisted in the lessons by the Rector, the Rev. Mr. Baker, who also read the confirmation preface. The Bishop preached and confirmed *six* persons. A large congregation attended the services, notwithstanding a heavy snow storm.

On the 19th, the Bishop visited Grace Church, Waterville. Prayers were read by the Rev. Mr. Millett of Hamilton, assisted by the Rev. Mr. Baker of Paris Hill, who read the lessons. The confirmation preface was by the Rev. Mr. Benedict of New Hartford. The Bishop preached and confirmed one person, and afterwards one in private—in all *two* persons.

On the 20th, in the morning, the Bishop officiated for the congregation of Christ Church, in the Baptist House of Worship at Bridgewater. Prayers were read by the Rev. Mr. Benedict, who also read the confirmation preface. The Bishop preached, and confirmed *two* persons. The Rev. Mr. Whicher of Clayville, also was present. In the afternoon of the same day, services were held in St. John's Church, Clayville. Prayers were were read by the Rev. Mr. Benedict, assisted by the Rev. Mr. Baker, who read the lessons. The confirmation preface was read by the Rev. Mr. Whicher, who has charge of the Parish. The Bishop preached, and confirmed *ten* persons. The Rev. Dr. Proal and the Rev. Mr. Leeds of Utica, were also present. A large congregation attended the services.

The Bishop visited Gethsemane Church, Hampton, and the DeLancey Institute on the 21st. Services were held in the afternoon in the Presbyterian House of Worship. Prayers were read by the Rev. Dr. Proal of Utica, and the confirmation preface by the Rev. Mr. Spalding, Principal of the DeLancey Institute, and Missionary of the Station. The Bishop preached, and confirmed *one* person. It being the Christmas vacation of the DeLancey Institute, its pupils were not present at the services. The music was conducted by the Choir from St. Stephen's Church, New Hartford, and the organist of St. John's Church, Clayville.

On the Fourth Sunday in Advent, Dec. 23d, in St. Peter's Church, Oriskany, the Rev. W. A. Matson, the Missionary of the Parish, read Morning Prayers. The Bishop read the Ante-Communion service, preached, and confirmed *seven* persons, the Rev. Mr. Matson reading the confirmation preface. The Rev. Mr. Spalding was also present.

On the afternoon of the same day, the Bishop visited the parish of St. Johns.s Church, Whitestown. Services were held in the Court-House. The Rev. E. Spalding read prayers, the Bishop preached and confirmed *six* persons—the Rev. W. A. Matson, the missionary of the parish, reading the confirmation preface.

On Christmas Day, Bishop DeLancey visited Trinity Church, Utica. Morning Prayers were read by the Rev. Dr. Proal. The Bishop preached, and confirmed *eighteen* persons, and administered the Holy Communion, assisted by the Rev. Dr. Proal, who also read the confirmation preface. This service closed the present visitation of the Bishop to the Churches in Oneida County.—*Gospel Messenger.*

DIOCESE OF MAINE.—On Wednesday, the 12th inst., the Bishop visited St. John's Church, Bangor. As the minister of the parish is in Deacon's orders, the occasion was taken for the administration of the Holy Communion. A sermon was preached by the Bishop, on Psalm LI. 12. In the afternoon, the children were catechised; and in the evening, after a sermon on Philippians IV. 4, confirmation was administered to nine persons.

On Thursday, the 13th, the Bishop visited the parish at Oldtown; catechised the children in the afternoon, and in the evening preached on James IV. 15. A site has here been obtained for a church, which it is hoped will soon be begun.

On Friday, the 14th, two persons were confirmed at Milford, a husband and wife, both visited with lingering sickness, and thus shut out from public worship. In deep poverty and without spiritual aid, they had been sought out by the missionary, had heard from him the word of life, had embraced it with gladness, which seemed to triumph over all their affliction, and had received baptism with their household, and they were now the subjects of the first confirmation ever holden on the eastern side of the Penobscot. Another person under similar circumstances was confirmed the same afternoon, at Orono; where, in the evening, the Bishop preached in the Congregational meeting-house, on James I. 26.

On Sunday, the 16th, the Bishop also officiated at Bangor.—*Christian Witness.*

CONNECTICUT.—*Ordination.*—At Christ Church, Hartford, on the 21st inst., the Right Rev. the Bishop of the Diocese, admitted Mr. Collis J. Potter, to the Holy Order of Deacons, and the Rev. L. N. Garfield, Minister of St. Andrews' Church, Northford, to the Holy Order of the Priesthood. The Service was read by Rev. A. Nichols; the sermon was preached by the Rev. Dr. Coit, of Trinity College, from Luke IV. 32; the Rev. Mr. Chauncey, officiated in the Litany and Ante-Communion and Epistle: the candidates were presented by the Rev. Mr. Evans of Bristol; the Rev. Dr. Coit, the Rev. Messrs. Chauncey, Nichols and Evans, united with the Bishop in the laying on of hands. The Bishop was assisted by the Rev. Mr. Chauncey in the Communion. The Rev. Mr. Coxe and the Rev. Prof. Jackson were also present.—*Calendar.*

VIRGINIA.—November the 4th, in Bruton parish, Williamsburg, Bishop Johns admitted to Priests' Orders, the Rev. R. P. Johnson; services by the Rev. Mr. Hodges; sermon by the Rev. Mr. Dennison. The Candidate was presented by the Rev. Mr Withers, who, with the other clergy named, united in the imposition of hrnds. November 11th, in Bruton Parish, Williamsburg, confirmed nine: 30th, in Merchant's Hope Church, Prince George's County, confimed eight.—*Southern Churchman.*

OHIO.—The Rev. George Johnson, of St. Peter's, Delaware, Ohio, was killed on the 11th ult., at Gambier Theological Seminary, by the accidental discharge of a rifle in his hands. He had been ordained about a year, and his loss is much regretted.

Rosse Chapel.—The Episcopal public will be pained to learn that the roof of Rosse Chapel has proved itself inadequate to bear the burden of snow that has fallen upon it during the present month.

The first snow that fell was not far from 6 inches deep. This was followed by rain, reducing the snow nearly one-half, which was suddenly frozen up in its saturated state. Soon after, another snow storm followed, and rain and snow again, till it is roughly estimated that there was at one time a burden on the roof nearly equal to three inches of water. As the area of the roof is nearly 7,000 square feet, there must have been upon the roof about 100,000 pounds weight of snow and ice, equal to 50 tons, or estimating the burden at only 2 inches, 33⅓ tons.

This burden, the roof, weakened, as some suppose, by heavy wind on some previous occasion, was found unable to sustain. On the day of the funeral of the Rev. Mr. Johnson, some apprehension was felt, but not enough to disturb the services. Upon examination afterwards, it was found that one of the main rafters was broken quite off at or near the point where the 'Queen post' was mortised into it. This threw the whole burden of that 'bent' upon the beam stretching from wall to wall, a span of 60 feet or more. This beam has sunk 8 or 10 inches, and broken, but has not yet fallen, being sustained by the two bents east and west, which still remain entire, although severely strained. Another beam in another bent towards the west end of the building has also given way, the bent itself has however, settled but little. We are told that there is one iron rod on which much at present depends, and that upon being struck it vibrates like a strained string of an æolian.

The building being thus evidently unsafe, the congregation must meet elsewhere for the present.—*Western Episcopalian.*

INDIANA.—*Consecration of the Bishop of Indiana.* Sunday, Dec. 16. Third Sunday in Advent.—This being the day designated by the Right Rev. P. Chase, D. D., Bishop of the Diocese of Illinois, and Presiding Bishop of the House of Bishops of the United States for the Consecration of the Rev. George Upfold, D. D. Bishop elect for the Diocese of Indiana. the following named Bishops and Clergy were present, besides several laymen from different parishes of the Diocese, viz:

Rt. Rev. Benj. B. Smith, D. D., Bishop of the Diocese of Kentucky.

Rt. Rev. C. P. McIlvaine, D. D., Bishop of the Diocese of Ohio.

Rt. Rev. Cicero S. Hawks, D. D., Bishop of the Diocese of Missouri.

Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, &c.

Rev. George Upfold, D.D., Bishop elect, Rev. Goe. Fiske, Rev. R. B. Croes, Rev. R. Bethell Claxton, D D., Rev. Joshua L. Harrison, Rev. N. W. Camp, D.D.

Divine service commenced at half-past ten o'clock, Morning prayer was said by the Rev. George Fiske and the Rev. Dr. Camp; Ante-Communion by the Right Rev. Dr. Smith; Epistle by the Right Rev. Dr. Hawks; Gospel by the Right Rev. Dr. Kemper. The sermon was preached by the Right Rev. Dr. McIlvaine. Text, Ephesians iii, 8, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ."

The Bishop elect was presented by Bishops Kemper and Hawks. The Testimonials were read by the Rev. Dr. Claxton, Secretary of the standing committee of the Diocese of Indiana; the Litany was said by the Right Rev. Dr. McIlvaine; Bishop Upfold was robed by the Rev. Messrs. Croes and Harrison; the communion service was read by the Right Rev. Drs. Kemper and Smith; the Post-communion service, by the Right Rev. Dr. Hawks; Apostolic benediction, the Right Rev. Dr. Smith. The communion collection amounted to $60 70, and was raised in aid of Diocesan Missions.

At night, after evening prayer by the Rev. Drs. Clayton and Camp; Right Rev. Dr. Upfold preached. Text, St. John iv, 68; "Lord, to whom shall we go? Thou hast the words of eternal life."

The Apostolic rite of Confirmation was administered by Bishop Upfold, to three persons, whom he afterwards addressed.—*Indiana State Sentinel.*

A friend has received a letter from the Right Reverend prelate, and has kindly furnished us with the following interesting extracts. The Bishop has commenced his laborious duties in good earnest, and we pray that the blessing of the Chief Shepherd may rest upon his devoted servant, and upon the Diocese over which he has been called to preside:

"*Richmond, Indiana, Dec.* 20, 1849.

"On Sunday last, I was consecrated a Bishop in the Church of God, with jurisdiction over the Diocese of Indiana, by the Bishops of Kentucky, Ohio, and Missouri, to whom the commission was sent by the senior Bishop, and the Missionary Bishop of Wisconsin, &c.

"On Sunday evening, I commenced my Episcopal duties by preaching, and administering Confirmation to several persons.

"To-day, I consecrated at this place, a very beautiful and commodious Gothic Church edifice, and afterwards administered Confirmation in public; and this afternoon, to two sick persons, a mother and daughter, in private, and read prayers and preached this evening, the attendant clergyman, the Rev. Mr. Britton, of Dayton, Ohio, having set off for home, this afternoon, and the Rector, the Rev. George Fiske being indisposed.

"There was an incident attending my consecration which I must mention. The weather was very inclement, and the sun had not shown at Indianapolis for three or four days, and on Sunday morning it rained hard. But at the moment of my introduction into the chancel, after being consecrated, and was taking my seat, the sun suddenly burst forth in all its brightness for ten minutes, and then was again obscured, and so continued all the rest of the day. My friends and myself hailed it as a good omen. It was a singular exemplification of the motto on my seal—Lux oritur—the sun is springing forth—or the light is dawning."

Notices.

CALVARY FREE CHURCH, WILLIAMSBURGH.

Third st. near Grand.

The second discourse to the young, will be delivered by the Rev. Chas. Reynolds, Rector of Christ church, North Brooklyn, on Sunday evening next, Jan. 6th.

Service to commence at 7 o'clock.

☞ The Clergy of Fairfield Co., Connecticut, will hold a County meeting in the Parish of New Canaan, on Tuesday and Wednesday, 8th and 9th of Jan. First service at 2 o'clock.

HENRY OLMSTEAD, Jr., Sec'y.

Ridgefield, Dec. 24, 1849.—2t

☞ The Rev. Edwin Harwood, Rector of St James ch. will preach in behalf of Foreign Missions in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening, Jan. 6. Service to commence at 7 o'clock.

Jan. 5, 1850.

NEW-YORK ECCLESIOLOGICAL SOCIETY.

The stated quarterly meeting of the Society will be held at St. Paul's Sunday School room, on Monday 7th January A. D. 1850., at 7½ o'clock. By order,

JOHN W. PIRSSON, Secy. pro tem.

New-York January 5th, 1850.

☞ The Rev. Dr. Anthon will preach in St. Jude's Free Church, on Sunday evening, Jan. 6th, at 7 o'clock, P. M.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow street, near Grand.

Rev. Dr. BALCH, of St. Bartholemew's, will preach in this Church to-morrow evening—service to begin at 7 o'clock. January 5th, 1850.

Married.

On the 20th Dec., at the church of the Annunciation by the Rev. Dr. Seabury, Benjamin B. Griswold, to Catherine F., daughter of the late William Onderdonk.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 18th inst, viz:

Thro' E Wilcox, Esq, E C F, 2; All Saints' ch, Lower Dublin, Pa, 5,—7. Miss Betty Clapham, Leesbnrg, Va, for bal due ed boy, Africa, 5; St John's, Huntingdon, Md, for Constantinople, 3 85; fam'y mite box, 1; St Pauls ch, Louisville, Ky, for Africa, 40, do, China, 40,—80; thro' the ed'r Banner of Cross, Phila, a churchwoman of Baltimore, Christmas off'g, 2; St Michaels, Bristol, R I, for Africa, 19 42; do for China, 9 77; do do young ladies' Bible class, for ed W P Munroe, China, 25,—54 19; a com'nt of Christ ch, Westport, Conn, for China, 5; Rev W F Brand, Abingdon, Harford co, Md, one-half, 10; St John's, Georgetown, D C, one-half, 40; Graee ch, Saybrook, Conn, one-half, 5; Christ, Belleville, N J, one-half, 23 25; L & W, Zanesville, O, one-half, 5 50; a thank off'g, do, 5; total, 326 29.

J. SMYTH ROGERS, Treas.

NewYork, Dec. 31, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 24th inst., the Treasurer has received the following contributions:

St John's, Essex, Ct, 2; Trinity, New Haven, Ct, 160; a member of the ch of the Annunciation, 25; St Paul's, Franklin, Tenn, 7; Grace ch, Carrollton, S C, 33 25; St Johns, Salem, N J, 78; Christ, Hartford, Ct, 122; Christ, Towanda, Pa, 3; St Saviour's, Maspeth, L I, 11; Christ, Westport, Ct, 28 28; St Judes, Phila, 27 75; Calvary, do, 6; thro' E W Howard, Treas. R I, St Michael's, Bristol, 8 03, for Me, 11 55, for Ill, 8 74, St Paul's ch, Pawtucket, 15 42; St Johns, Providence, 72 60,—116 34; Trinity ch, Ulster, N Y, 5 85, Epiphany, Washington, D C, 38 73; a special contrib'n, 10; St Johns, Georgetown, D C, one-half, 40; St Johns, Harper's Ferry, Va, towards salary of Rev G Unonius, 6 06; Grace, Saybrook, Ct, one-half, 5; St James, Goshen, N Y, a class in S S,—3; Christmas gift of H S H, do, 5; Christ, Guilford, Ct, 30; ch of the Holy Cross, Uniontown, Ala, 15; St Michaels chapel, do, 10; St Pauls, Greenboro', Ala, 32; Christmas off'gs of an individual of St Pauls, Sing Sing, N Y, 25; Trinity, Claremont, N H, 13; St Stephens, Middlebury, Vt, 29; St Johns, Cuyahoga Falls, O, 6; Rev W F Brand, Abingdon, Harford co, Md, one-half, 10; Christ, Middletown, Ct, 37, and (10 for Paducah, Ky,) Christ, Newton, N J, 10; St John's ch, Warehouse Pt, Ct, 10; a fam'y of St Andrews, Pittsburgh, Pa, 25; Union, West Claremont, N H, 7; St Pauls, Troy, N Y, add'l from a few workingmen, 10. Thro' J K Sass, R A in S C, Grace, Charleston, 98 77; St Michaels, 100 76; W Burrows, Esq, do, 25; St Michaels, do, ad'l, 26 37; do for arrears due the mis's, 5; Prince George's, Winyaw, 7; All Saints, Waccamaw, for South West, 104; Trinity ch, Society Hill, 152,—518 90. Trinity, Northfield, Ct, 5; Prince William par, S C, adv off'gs of a lady, 10; S & W, Zanesville, O, one-half, 5 50; a thank off'g, from do, one-half, 5; Miss S E V, Macon, Ga, 5, St Matthews, Plymouth, Ct, 2; St Johns, Howard dis't, Md, 25; Patapsco Fem Inst'e, Ellicott's Mills, Md, 20; total, 1598 76.

THOMAS N. STANFORD, Treas.,

New York, Dec. 31th, 1849. 139 Broadway,

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 11th ints, the following contributions, viz.:

From ch of Holy Trinity, Brooklyn, Rev Dr Lewis, 25; John Noble, Esq, don for diocesan mis'ns, H B, 10; ch of the Advent, N Y, Rev A B Hart, 3 25; St Marks, Williamsburgh, Rev S M Hasking, 7 72; total, 45 97.

C. N. S. ROWLAND, Treasurer,

Dec. 31, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 24th inst.

Rev John Williams, Pres of Trinity College, Hartford, constituted a life member, 25; S H, don, 3; Miss Almerina E Webb, 2, R Hyslop, 2, J Randall, 2, Rev S R Johnson, D D, 2, Floyd Smith, 2, (ann subs,)—10; total, 38.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Dec. 31, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst.

S H, don, 5. Annual—Miss A E Webb, 2; F Smith, 1; Rev T McC Peters, 1; Mrs R H Thurston, 1; Rev S R Johnson, D D, 2;—7; total, 12.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Dec. 31, 1849. 20 John-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 18th inst., the following contributions, viz.:

From A C C, endorsed in a note, 1; ch of Nativity, N Y, Rev C Clapp, 3 85; St Clements, N Y, Rev Dr Henry, 17 53; St Andrews, Staten Island, Rev Dr Moore, 15 71 Trinity chapel, S I, Rev Dr Moore, 14 78; St John's ch Troy, Rev E Lounsbury, 28; total, 80 87.

C. N. S. ROWLAND,

Treasurer of the Convention, P. E. C. N. Y.,

Dec. 31th, 1849. 55 Water street.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

From 'more anon,' two boxes containing valuable chemical apparatus, and materials for experiments in chemistry. Also a fine electric machine from the same.

JAMES LLOYD BRECK,

for the Nashotah Mission.

Nashotah-lakes, W. T., Dec. 17, 1849.

FREE CHURCH OF THE GOOD SHEPHERD.

The Subscriber gratefully acknowledges the receipt of Twenty dollars, as a "Christmas Offering," by the hands of Messrs. Stanford & Swords;—and he will strive faithfully to fulfil the accompanying request.

The friends by whose aid a supply of presents for poor children, were procured, and distributed in the church on Christmas Day, will also please to accept many thanks for the kindness.

Also the Managers of the Ladies Fair, recently held for the benefit of the church, would express their sense of obligation for the liberal assistance received from many friends.

RALPH HOYT, 117 Madison St.

New York, January 1, 1850.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From D D V, 10.

In this joyful season, who will not deem it a privilege to remember the sick and destitute of the Saviour's fold? Though the poor are always with us, yet their sufferings, at this time, have a keen edge, and appeal to our sensibilities with peculiar force.

LOT JONES, 77 Second Avenue.

New York, Dec 24, 1849.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

THE POOR.

The undersigned gratefully acknowledges the receipt of the following donation:

From A. K. $5.

He would respectfully and earnestly solicit further aid of the Benevolent in behalf of the *sick* and *needy* of his Parish. Could Churchman realize the temporal and religious destitution of the Germans, residing in the immediate vicinity of the place where our services are held. He feels assured this appeal would not be in vain.

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THOMAS COOK.

Rector of St. Simon's German Free Church and Missionary to the Jews.

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Poetry.

The Hour Glass.

BY JOHN QUINCY ADAMS.

Alas! how swift the moments fly!
How flash the years along!
Scarce here, yet gone already by,
The burden of a song.
See childhood, youth and manhood pass,
And age with furrowed brow;
Time was,—Time shall be—drain the glass—
But where in Time is *now?*

Time is the measure but of change;
No present hour is found;
The past, the future, fill the range,
Of Time's unceasing round.
Where then is *now?* In realms above,
With God's atoning Lamb,
In regions of eternal love,
Where sits, enthroned, I AM.

Then pilgrim, let thy joys and tears
On Time no longer lean;
But henceforth all thy hopes and fears
From earth's affections wean:
To God let votive accents rise;
With truth, with virtue live;
So all the bliss that Time denies
Eternity shall give.

[*Griswold's Sacred Poets.*

Selected Matter.

(From the Colonial Church Chronicle.)

Bishop Seabury and the Non-Juring Bishops.

SIR:—In your last number, a very interesting account appeared of the removal of the honored remains of Bishop Seabury, the first Episcopal father of the American Church. As every thing relating to the history of this revered man will be valuable, I think it may not be unacceptable if I lay before your readers a circumstance connected with his application in this country for a continuation of the Episcopal succession, which has escaped the researches of all who have written an account of that event.

It is well known that Dr. Seabury came to England with the view of obtaining his consecration, in 1783, having been elected Bishop by the clergy of Connecticut. The difficulties he met with, on his application to the Archbishop of York, and afterwards the Archbishop of Canterbury, are in the recollection of all. Wearied at length by the uncertainty and delay which attended this negociation, he began to turn his eyes to Scotland for the desired boon. The application was made in this quarter chiefly through the medium of Dr. Berkeley and Mr. Elphinston. But it appears, from some existing letters,* that a similar application was made at the same time to the representatives of the non-juring Bishops in England—a circumstance of some interest in itself, and particularly so as throwing light upon the condition, at that period, of the remnant of that distinguished body of men.

Of this body there existed at the time two Bishops: Mr. Price, of Manchester, and Mr. Cartwright, of Shrewsbury. The former appears to have been a man of no particular distinction and, owing to the decline of his party and of his fortunes, was following the trade of a grocer in the above named town. The latter, likewise, was engaged in secular employment—that of an apothecary, in Shrewsbury, but his letters show that he was a man well versed in theology, thoroughly acquainted with the writings of the non-juring divines—Hicks, J. Collier, Leslie, Brett, &c., and strongly attached to their tenets.

The following letter from Bishop Cartwright is the only one in the correspondence which relates to the circumstance of this application, but I think it worth being recorded:—

"Shrewsbury, August 30, 1784.

REV. SIR:—Yesterday I received a letter from Bishop Price, of Manchester, enclosing a paper written by the Rev. Mr. Jonathan Boucher, of which the following is an abridged copy: 'Mr. Price is requested to consult Mr. Cartwright whether the Rev. Dr. Seabury can be consecrated by any non-juring Bishop. With respect to temporals, Dr. Seabury is, and expects to remain, independent of any control from any State. But if there be any requisitions of a spiritual nature which Dr. Seabury, as a conscientious member of the Church of England, cannot comply with, Mr. Cartwright is requested to inform his friend whether he knows of any non-juring Bishop or Bishops, of the late Bishop Gordon's principles, and where they reside. From a review of the Liturgy at Mr. Price's, it does not appear that any thing will be required which Dr. Seabury may not very safely assent to.' The answer to these queries I am requested to forward to you. I will therefore begin with the last of them:

"When I resided in London, which I left near fifteen years ago, I personally know Bishop Gordon, but had no particular intimacy with him, as he was a gentleman of great reserve; but I was upon the most intimate footing of friendship with one of his Presbyters, the Rev. James Falconer, brother of the Most Rev. William Falconer, many years Primate of Scotland, now lately deceased. From him I was well informed of Bishop Gordon's principles and practices in Church affairs. I also, at that time, corresponded with some of the Scotch clergy, and from them learned that the principles of most of them were consonant to those of the primitive Catholic Church, which some of them evinced by several small tracts published, or at least printed, at different times; and particularly by an edition of the ancient Liturgy of St. James, which was translated into English, and, with proper rubrics, &c., prepared for use by the late Bishop Rattraye, and printed in quarto for James Bettersham, London, by subscription, in the year 1744. This was reprinted in 12mo., in London, with a form of morning and evening prayer, and a penitential office added to it, 1748, but without the name of any printer or publisher; but I suspect it was printed by Mr. Bettersham. Since I left London, I have often inquired after the state of the Church in Scotland, but have never yet been able to get any intelligence, except that there were a few *licensed* chapels, served by clergy commonly ordained by the Bishop of Carlisle. So that, after this long preface, my answer to this query must briefly be, that I do not know whether there be one *orthodox* Bishop left in Scotland or England besides Bishop Price and my unworthy self.

"To the other query, viz., '*whether Dr. Seabury can be consecrated by any non-juring Bishop*,' I think we cannot *properly*, and ought not *immediately* to return a categorical answer. We do not assume the character of *non-juring* Bishops, though undoubtedly our predecessors had it, and we derive our succession through the hands of those who acknowledged it. But we assume and knowledge only the character or title of Bishops of the Orthodox British Church, or of the Primitive Catholic Church in Britain, which is now reduced to a small remnant; but yet such as, I trust in God, will so preserve the sacred depositum, that it will again revive and flourish when men have sufficiently wearied themselves in the labyrinths of error and innovation.

"The paper says that Dr. Seabury is 'independent, in temporals, of any control from any State.' Had it said, that he was '*independent of any civil State in spirituals*,' it would have spoken our sentiments, and there would have been great probability of a perfect union with us. I may submit to the *civil State* under which I live, in *temporals*; but in *spritualis* I acknowledge no allegiance or obedience to *any State*, but according to the laws of the Church Catholic in the three first centuries, and such as are consonant thereto, which I am persuaded the Established Church (and that I call the Church of England) in a great variety of articles most notoriously violates, and obliges her clergy to violate. Pardon my freedom; I hope never to daub with untempered mortar.

"But the paper further says, 'From a review of the Liturgy at Mr. Price's, it does not appear that any thing will be required which Dr. Seabury may not very safely assent to.'

"If Dr. Seabury can conscientiously officiate by that Liturgy at present, he would, when consecrated, be fully authorized to frame his own Liturgy, if he chose so to do, and cannot be lawfully subject to any control but that of the laws, customs and usages of the Primitive Catholic Church. And provided he will engage to so conform himself, in all his ecclesiastical functions, nothing more ought to be required of him by any consecrator. We have no *Trent Creeds*, no Thirty-Nine Articles, no nice metaphysical *definitions* of *doubtful* speculations. In these matters we *think and let think*. The questions in our Ordinal or Office of Consecration bind not the conscience, or an honest, intelligent Christian, with any *un-Orthodox* or *un-Catholic* Fathers. They do, indeed, propose to him an *obligation* to study and observe the doctrine, government, worship and discipline of the Primitive Catholic Church—an obligation which the *great degeneracy* of the times, and the *extreme diversity* of opinions which now prevails, render the more necessary. And it is only by reverting to first and Catholic principles, that the genuine purity of our most holy faith, the comely Catholic practice of public Christian worship, the exercise of wholesome spiritual discipline, and the unity of the Church and priesthood, can ever be recovered. For as the Church was not first *planted*, so I think it never will be *restored* to its purity by any *lay power*, or mere *civil* establishment whatever.

"Those Powers, taken in the gross, now are, and always were, rather *inimical* to the purity of religion; though true religion is itself the best support of lawful civil power.

"I beg pardon for troubling you with so long a letter upon two short queries, which as yet I cannot decisively answer. If I should be any way instrumental in "planting" an Orthodox Episcopacy in the Western World, I shall think it the happiest event of my life. This little, though, at Mr. Boucher's request, it be superscribed to *you*, is meant for the Rev. Dr. Seabury's consideration, to whom I beg leave to present my faithful and affectionate respects. Though I am at a great distance from, and cannot conveniently have a personal consultation with, Bishop Price, yet I believe his general sentiments and principles upon these subjects are in perfect unison with my own. May our heavenly Father vouchsafe to give us pure hearts and watchful minds, the knowledge of His truths, and obedience to His will in this life, and in the kingdom of His dear Son, in the world to come, everlasting life.

"I am, reverend Sir, your and Dr. Seabury's very faithful servant, in one common Lord and Saviour Jesus Christ.

"† WM. CARTWRIGHT."

This letter was addressed to the Rev. Dr. Thomas Bradbury Chandler." His is a name which will not be soon forgotten; and Mr. Hawkins, in his interesting and valuable "Missions of the Church of England," has done good service to the Church, in setting forth, in full proportions, the character of this noble-minded man. It is enough to say here, that, driven, almost starved, out of America, for his loyal adhesion to the mother country, he was at this time in England, where he exerted himself to procure the extension of the Episcopate to his native land and adopted Church (for he had been brought up as a Dissenter); and that, after himself declining an elevation to the Episcopate in Canada, he had the satisfaction of seeing the Church established in its integrity there as well as in the United States.

The other person mentioned in this letter, and with whom Bishop Cartwright maintained constant correspondence, was one of a no less distinguished and noble character. The Rev. Jonathan Boucher, like Dr. Chandler, had ministered to a congregation in North America, during the eventful period of the war of independence. Like Dr. Chandler too, he was true and loyal to the mother country and to his lawful sovereign, and labored to repress the rebellion. As an instance of his bravery and steadfastness, it is related that, on preaching his last sermon, when his Church was full of armed soldiers, he professed, in the face of his insurrectionary audience, that "as Shadrach, Meshach, and Abednego would not worship the image which the king had set up, so would not he, the image which the people had set up; but as long as he had breath to utter it, he would, with Zadok the priest, and Nathan the prophet, proclaim, God save the King."

It is needless to say, that Mr. Boucher was very ardent, and indeed bore the most prominent part in procuring the communication of the Episcopate to America. Bishop Seabury, it is well known, received consecration at the hands of the Scotch Bishops, so that this negociation with Bishop Cartwright came to nothing. In truth, there were one or two circumstances which, although not invalidating Bishop Cartwright's commission, yet rendered it wiser that the succession should be sought from the Bishops in Scotland.

But, although not invited to confer the sacred charge and office upon Bishop Seabury, it is interesting to observe in Cartwright's letters the deep concern and affection he felt for the new Bishop and the American Church. "My heart," he says, in a subsequent letter to Mr. Boucher, "is very much in Bishop Seabury's work, and therefore I shall be very glad to hear good tidings of him." "The planting of an Episcopal Church in America has been a subject of our prayers for many years; and I sincerely rejoice that God has so far heard us as to send forth such a man as Bishop Seabury seems to be, under such promising circumstances." Having mentioned Bishop Seabury and Dr. Chandler, he writes to Mr. Boucher in 1787, "I shall be exceedingly obliged to you to furnish me with all the intelligence you can concerning those excellent men. They are daily in my thoughts, and my prayers and good wishes are constantly offered up for them."

Thinking that these circumstances deserve being recorded, I beg to place this account of them at your disposal, and remain, Sir, &c.,

ARCHÆOLOGUS.

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* The liberty of making this use of the letter referred to has been procured through the kindness of the Rev. H. H. Norris, a name which cannot be mentioned without offering a tribute of respect to him who bears it, not merely on account of the unswerving consistency of his character, but on account of the fostering encouragement he has ever extended to institutions and men whom he has thought likely to render service to the Church.

† Historical notices of Missions in America, pp. 150-161.

Pitcairn's Island, Pacific Ocean.

We have several letters from this colony by the Pandora, arrived on Saturday at Portsmouth, which contain some interesting details relative to the island, and the descendants of the unfortunate men connected with the mutiny of the Bounty, and from which we make the following extracts:

"*Pitcairn's Island, July*, 1849.—The number of inhabitants, 149—males, 75; females, 74. Of this number three are English, one a Tahitian woman, widow of Edward Young, midshipman of the Bounty, aged eighty, two men of the first generation, one of them a son of John Adams (Bounty), named Arthur, and the other a son of Matthew Quintal (Bounty), named George, seven females of the first generation, three daughters of Adams, one of Christian, one of Young, one of M'Coy, the remainder are children of the second and third generation.

"During the last five years one-fifth of the population have been born, and only one has died a natural death, one of lock-jaw, and a child burned to death. The inhabitants are occupied chiefly in cultivating the ground and carpentering; several of the young men are good at cabinet work, and as blacksmiths. There are eight marriageable males and seven females at present unmarried. The soil is very rich, but porous; a great proportion decomposed lava, the other a rich black earth and clayey ground. The climate is temperate; thermometer from 59 to 89 in the shade. The spring commences in August, which is harvest time, and yams and potatoes are dug, which is the principal food; and of potatoes there are two crops per year, which are planted in February and July, and dug in June and November.

"The animal and vegetable productions of the island: goats, hogs, and poultry; yams, sweet and Irish potatoes, the api-root and tarro in small quantities. Plantains: pines, melons, oranges, bread-fruit, sugar-canes, limes, and the vi, or Brazilian plum The only grain is maize. The food of the inhabitants is chiefly yams and potatoes; animal food two or three times a week. Fish are getting scarce. Bed-clothes are generally manufactured by the females, from the ante, or paper mulberry. Wearing apparel is obtained from whale ships, in exchange for vegetables, &c. Cotton cloth is much wanted. Blankets and woollen articles, and soap, very scarce.

"The average number of ships touching at the island annually is eight or nine, mostly Americans, and they always behave well. Last year there were seven ships, ten less than in 1847; the last vessel that touched there was an English brig, from New Zealand, bound to California with emigrants, there being eight English women amongst them.

"On the first day of each year a chief magistrate and councillor are elected; all persons (male and female) over sixteen years of age are voters. The chief magistrate then chooses his councillor or secretary. The duty of the magistrate is to convene meetings and hear cases; it is then left to a jury of five persons, and if the decision is not satisfactory to both parties, they are allowed to appeal to the commander of Her Majesty's ships of war. Punishments are generally fines or labor. The inhabitants generally retire to rest early, and rise with the sun. On the arrival of a ship off the island no one is allowed to go on board before the pilot, who always takes charge of the boats when landing, and provides for the captain when on shore, each family in rotation furnishing a pilot, or providing a substitute, who always expects a small remuneration for his services The females generally assist in the cultivation of the ground, preparing thatch for the houses, &c., and, in fact, are more employed than the males; they are generally very strong, many of them being able to carry a barrel of potatoes down to the landing-place, the path to which is very rugged and steep, and in the rainy season very difficult to ascend or descend Since 1831 there have been 16 deaths; 4 of them accidental, 4 of fever, 1 a disease of the ear, 1 of the heart, 1 of cancer, 1 of consumption, 2 of influenza, 1 in childbirth, and 1 in infancy. The diseases most prevalent are asthma and catarrh, which prevails mostly among the females; bilious attacks are frequent but slight, and easily give way to treatment. Influenza had visited the island during the last seven years, and caused 2 deaths."
—*Edinburgh Witness, Nov.* 24.

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Aug. 18,—tf

REPORT FOR NOVEMBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st October, 1849, exceeding 900,000 dollars.

This institution, during the month of November, issued ninety-three new Policies, viz:

To Merchants & Traders,	30	To Professor	1
Mechanics	13	Clergymen	4
Manufacturers	3	Teachers	1
Agent	1	Dentist	1
Lawyers	2	Cashier	1
Clerks	11	President R R. Co.	2
Brokers	3	Officers in the Navy	1
Widows	3	Other occupations	12
Seamen	4		
	70		23

Total insured, 93

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ISAAC ABBATT, Secretary.
MINTURN POST, M. D., Physicians. Dec 15—2t

REPORT FOR NOVEMBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of November, 1849, has issued One Hundred and six Policies, viz.:

To Merchants	36	To Clergymen	1
Manufacturers	11	Ladies	4
Mechanics	18	Lawyers and Physicians	5
Editors & Publishers	4	Shipmasters	2
Accountants & Salesmen	9	Public Officers	3
Farmers	9	Naval "	1
Hotel Keepers	1	Officers of Ins. Cos.	2
	88		18
Lives insured			106

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The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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New York, August 4, 1849. tf

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August 18—tf

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The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf